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The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME LIII

JACKSON, MISS., October 22, 1931

NEW SERIES
VOLUME XXXIII. No. 43

FROM GRATITUDE WE SHOULD MAKE OFFERINGS TO GOD

—o—
"Were there not ten cleansed?
Where are the nine?" Luke 17:17.

The quotation from Luke gives the words of the Saviour to the man who through gratitude returned to thank and praise Christ for cleansing him of his leprosy. There were ten cleansed at the same time; but they were not grateful enough to return and express their appreciation. Christ's question implies that they should have returned. We know they should have.

But who can condemn them for their ingratitude? One hundred and twenty-four Mississippi Baptist churches made offerings in one month in recognition of Christ's authority and because of their gratitude for His manifold grace. But were there not 1540 churches cleansed? Do not all of these claim to be missionary Baptist churches? Were they not cleansed because God is missionary; because He founded a missionary church, and because some of His followers obeyed His missionary command?

But where are the 1416? Why have they not expressed gratitude for their cleansing? Have they no pastors to lead them?

It is not a case of poverty. Some members in all churches can give. Some members in all churches still buy some non-essentials. We have heard of only one man who has quit tobacco (snuff) this year. Reports come that county fairs have been better attended. Some circuses have not suffered. The world baseball series in seven days brought in more than a million dollars. Besides corn, hay, oat, fruit, vegetable and cane crops have been abundant. "What meaneth this bleating of the sheep?" I Samuel 15:14. Gratitude, where art thou?

—BR—

FOR SECURITY IN THE FUTURE, WE SHOULD PROVIDE FOR THE LORD'S FIRST

—o—

"But bake me a little cake first." I King 17:13. The above words are those of Elijah to the widow who was gathering two sticks with which to kindle a fire for baking her last meal for herself and son that they might eat and die. But the Lord's servant asked to be remembered first. The woman obeyed. The result was that the meal and the oil did not decrease; but survived the dreadful famine.

God is the same and changes not. Elijah's God is our God. The widow's provider is our provider. So long as we divide, God will provide.

For this last week of our State Convention year, let us through gratitude for God's abundant mercies, and in order to be able to claim and to be confident of His gracious providence in the months ahead, do all that He would expect of us.

Every church and every member should make the best offering possible and send it in to the State Board office not later than October 31st, at which time the books will close.

—R. B. Gunter,
Corresponding Secretary.

Columbus First Church now has fourteen B.Y.P.U.'s and on last Sunday had the largest attendance in them in the history of the church.

Col. G. W. Bolton, recently deceased of Alexandria, La., left \$20,000 in his will for the building of a Baptist church house in that city. Can't do that sort of thing in Mississippi.

Mr. J. A. Hewlett, a student in Mississippi College, was on last Sunday licensed to preach by the church in Clinton. His home is in Greenwood, and he is a nephew of Rev. J. R. G. Hewlett, of Charleston.

Rev. W. M. Farmer, of Como, died Oct. 19. He had been in the ministry for fifty years, but in the past several years had not been in the active pastorate. He is survived by his wife, two daughters and two sons. We had the pleasure of knowing brother Farmer a good many years ago and knew him to be a man highly esteemed.

Dr. James B. Leavell has just entered his fifteenth year as pastor of the First church, Houston, Texas. More than 8,000 persons have united with the church in the past fourteen years. More than \$1,000,000 has been given to all causes fostered by Southern Baptists, and nearly \$20,000 in special offerings not included in the church budget.—Ex.

The letter of the Brookhaven Baptist Church to the Lincoln County Baptist Association for the year ending Sept. 30th, 1931, contained the following information: Additions during the year, 79; Baptisms, 24; Present Membership, 1167; Sunday school enrollment, 1063; B.Y.P.U. enrollment, 181; W.M.U. and Auxiliaries Enrollment, 202; Total Gifts local church expenses, \$8,977.46; Total gifts to Cooperative Program and other mission specials, etc., \$6,413.94; Total Gifts all purposes, \$15,391.40.

—BR—

Since last week the following have agreed to serve as County Chairmen for their respective counties in the Christian Education Cash Campaign November 1-8:

Attala county—Mr. Lockett Brown, Kosciusko.

George county—Miss Annie Averett, Lucedale.

Greene county—Rev. M. E. Haddon, Leakesville.

This leaves only five counties without Chairmen.—Claiborne, Jefferson, Panola, Tishomingo and Walthall,—and we are hoping that by next week the list of organized counties will be completed.—H. L. Martin, Sec'y.

Please request through the Record those who expect to attend the convention here in November to send in their names to Mr. T. O. Burris, Columbus, chairman of our registration committee. It would be much more satisfactory to delegates and visitors attending the convention if the homes could be assigned in advance of the meeting of the convention.

Yours sincerely,

J. D. FRANKS.

Thursday, October 22, 1931

Experiences in Tithing

We give below a number of personal testimonies of those who have tested the Lord by giving a tenth of their income for His work and worship. It is "our amen" to the truth of God's word of promise. Only a few experiences which have been furnished The Baptist Record are given this week. Others will follow from week to week. Our readers are asked to send to us their own experiences in tithing, or those of others whom they have known. A part of the work of the Promotion Committee of the Southern Baptist Convention is to induce others to give at least a tenth of their income. These testimonies are convincing. Read these this week, and look for others next week.

TITHING TESTIMONIAL

It was some years after I began preaching before I began to tithe. Up until I began to tithe giving was a pain to me in that I never had the money when giving time came around. Also my financial affairs were unsettled and I was constantly in debt. Giving had neither worship nor joy in it. Since I began to tithe my little income honestly and systematically I have always had money to give, giving has become one of the sweetest phases of my worship and my financial affairs have all become settled, owing nothing that I cannot pay; and I realize God more and more in my service to Him. It is the finest thing one can do to bring peace, joy and harmony materially and spiritually.—A Pastor.

MY TITHING EXPERIENCE

For a long time after I began preaching I did not pay the Lord the tithe. During the earlier part of my ministry I had a lot of sickness in the family. Hospital bills, medicine, etc. involved me in debt. When I thought of the tithe as an obligation, I considered that it was not right for me to pay to the Lord a tenth while I owed my fellowman. After prayerful consideration I came to the conclusion that I owed to the Lord more than I could possibly owe my fellowmen. For my own health, and life itself, depended upon him for sustenance.

I finally decided that it was the right thing to do. I began by strictly tithing all money that came into my hands. I placed this in a separate account in the bank, so that I might use this only for the Lord.

I find it the most satisfactory way to pay what the Lord requires. It is a great joy to have this fund set aside to the Lord to draw on to pay my subscription to the Lord's work week by week.

As to the blessings that have come to me directly from the Lord since I began to tithe, were I to enumerate them, I should fill your paper with the record.

I cannot meet my financial obligations to the Lord's cause in any other way, nor do I care to try.

—Geo. P. White.
Hazlehurst.

TITHING EXPERIENCE

I regard tithing not only a law upon the Jews, but also a great Christian privilege. It was not abrogated by Jesus. Since He did not revoke it, rather set his approval to it, I feel that we as his followers cannot afford to do less. I have just as good right to disobey any other command as this.

My wife and I have enjoyed tithing nearly all our married life. When the seventy-five million campaign came on, we subscribed two tithes of my salary, \$1,000.00, for the five years, strictly to denominational interests, besides to local church work. We paid \$1,005.00. We never enjoyed anything in our lives more than that. Before the five years were over, I was receiving double the salary I was getting when we began.

We have given two and sometimes three tithes ever since to all purposes. I cannot say that every time, there will be returned to one more

finances because of it, for many times I have received even less. I do not think God's promise is wholly to give more money. I believe He means just what he says, "I will open the windows of heaven and pour you out a blessing that there shall not be room enough to receive it." Blessings are not all material. We have always had reasonable health, pleasant surroundings, plenty to eat and wear. The greatest of all is, a consciousness of having done freely what we believed to be the will of the Lord.—M. J. Derrick.

ANOTHER WITNESS

When I entered Mississippi College I did not tithe. The way was very dark; I had no money and our food and clothing were poor. We had corn meal and canned fruit and made use of them. I do not like canned peaches to this day. About the time our case seemed to be as hopeless as could be, the matter of tithing was brought to our attention. I resolved that the next piece of work I did that I would tithe the money, regardless of our needs. My wife resolved that she would tithe the next money she got for crochet or sewing. We prepared our tithe box and we paid the tithe first. From that time the way became clearer and we were never entirely without money. I went on and finished my college course and then took two years of theological work. Respectfully,—R. O. Bankston.

HIS WORD IS TRUE

I have been a tither ever since I have been an earner. Its practice has not only been a service of satisfaction in an obligation discharged, but a real joy that comes of a recognition of God's right. God wonderfully fulfilled his promise in opening the windows of heaven to me.

I would be afraid not to tithe. The disfavor of God under which we now find ourselves as a people comes of "robbing God."—Walton E. Lee.

PERSONAL TESTIMONY ON TITHING

I have been giving the tenth and more for the last twenty years. My conscience would not let me give less. I expect to keep it up. Many say that was under the old law. Surely as we are under grace we cannot afford to give less. If half of our church members would tithe we could take care of all our work and our financial problems would be solved.—D. W. Moulder.

GOD IS FAITHFUL

In response to your request for our experience in tithing our income, I will say we have practised tithing for a number of years. I began my public ministry at the age of nineteen and this is the first time I have been without regular work and, consequently, without a regular income. However, our "Lord's treasury" has never been empty. Recently we found that it was running low, but we were able to dispose of a piece of property and thus replenish it. My salary has ranged from six hundred to five thousand a year and not only 10% of that, but 10% of all we receive from whatever source has been placed in our Lord's treasury to be used for His work. We feel that this belongs to Him and we would sooner think of robbing our neighbor than to think of withholding it from Him.

Certainly we recommend tithing. It is the only way because it is God's way.—(Rev.) and Mrs. A. R. Adams, Hattiesburg, Miss.

HAS FOUND IT SO

Several years ago, while in my present pastorate, my wife had a very serious and protracted illness, necessitating a major surgical operation, followed by three and a half months in Baptist hospital, with special nurse, for weeks both day and night nurses. When she was able to return home, as may be supposed, my bank account was exhausted, and our modest savings account depleted. Still owing a balance of \$25

on our mission pledge, I said I thought we might be excused from paying that balance. She said, "Pay it, and we'll economize on something else." I paid it, and a woman who made her living with her needle, pressed \$10 into my hand, saying it was not to be credited on her church pledge. A day or so later, a man put \$15 into my hand, with a similar remark, thus taking care of that emergency. I have paid tithes and made offerings for many years, and find it pays, both spiritually and financially.—A. T. Cinnamon.

MY EXPERIENCE IN TITHING

1. The joy of knowing that I am doing with my income what Jesus said that we ought to do. Because of human limitations, I fail to attain perfection here in the flesh, but I can live up to the Bible plan of kingdom finance in spite of human weaknesses.

2. The tithe furnishes something to give under all circumstances, though it may be small or large sums of money.

3. The providences of God are favorable towards those who obey Him in the matter of kingdom finance.

4. No one has ever said that those who tithe fail to give in proportion to their ability.

5. Tithing inspires others to tithe also.

6. Paying the tenth of our material possession into the Lord's house is the assurance that God will give us an increase in both material and spiritual blessing.—J. E. McCraw, Decatur.

TITHING EXPERIENCE

I know that every person's experience with tithing is his own in a peculiar way and this one may not seem like an answer to God's "prove me" proposition, but it is real to me.

When I joined the army back in '27, I made a covenant with the Lord to send the tithe home to the church. In the eighteen months that I was away my tithe money went up like this: \$3.00, \$3.30, \$4.40, \$14.00, \$17.50. No one could convince me that the Heavenly Father did not have a hand in this.

I have been strengthened by hearing other people's testimony about the blessings of tithing and am glad that you are going to publish some of these experiences. Sincerely,—P. E. Cullom.

TITHING

Thirty years ago I heard my first sermon on tithing. At the close of that service I stood with several others promising to "try the tenth for a year." At the end of that time if not satisfied with the plan we were to report the same to the pastor and be released from further obligation along this line. After the service I went to the pastor and told him that I was thoroughly convinced of the scripturalness of the tithe and that my pledge was not for a year but for a lifetime.

During these thirty years I have faithfully and conscientiously tithe all that has come into my possession. Not for one moment have I ever thought of quitting the plan, believing that to use this money for myself or family would be "robbing God," as "the tithe is the Lord's."

A few times, when the family needed money, we have borrowed the tithe, expecting to pay it back the next month. But this plan has worked out very poorly in every case. So that, for years we have made it the rule to take the tithe out first and never to use the Lord's money for ourselves under any circumstances.

While we have never gotten rich yet we have always had money for the real necessities, and a few luxuries now and then. Best of all, we have had clear consciences about the money we get, and feel constrained to make an offering, over and above the tithe, occasionally. At least one-tenth of our regular income is pledged and given through the treasury of the church where our membership may be. My tithe now is as large as my entire income was when I began tithe.—T. W. Talkington, Pastor, Crystal Springs.

WE TRIED IT

Our experience, I suppose, has been on a level with many others. Once we began to tithe in earnest, we have never wanted to turn back to the old haphazard and Godless way of giving as

Continued on page 3

Thursday, October 22, 1931

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Housetop and Inner Chamber

It is said there were 108 conversions and additions to the church at Covington, Ky., in a meeting in which Evangelist T. C. Crume assisted.

Thanks again to the brethren who are sending us reports of experiences in tithing. Keep it up, brethren; we can and will use them all, and it will greatly help the cause.

Judge Allan Cox, holding federal court at Aberdeen recently, sentenced forty men to prison in Atlanta. At this rate the country ought to be soon freed of bootleggers.

Southern Baptists gave to all Southwide objects through the Executive Committee in September, \$57,542.24. Of this Mississippi gave \$2,229.03, being seventh in the list.

It is said that insurance companies are refusing to accept prohibition enforcement officers for insurance. If this is true, then certainly the government for which they work should insure them.

While it is news it would be well for each associational Clerk to give a summary in The Baptist Record of what the churches did in the past year. See a good letter from Clerks M. P. Jones, of Copiah, and J. W. Steen, of Rankin.

Mr. William P. Phillips, of the Sunday School Board, Nashville, Tenn., will speak on the work of the Young People's Department of the Sunday Schools at 9:00 p.m. Sunday, October 25th, over radio station KWKH, Shreveport, Louisiana, 850 kilocycles.

Crystal Springs Church reported to the Association 92 additions during the past year, 45 by baptism. 145 enrolled in W.M.S. and its organizations; 106 enrolled in the five Unions; 444 enrolled in the Sunday school, and the present church membership is 803.

It is an anomalous situation (if you understand what I mean) that the United States, not a member of the League of Nations, should be telling the League how to stop the war between China and Japan. Get in, Sammy, and do your talking on the inside, where it will do some good.

New Orleans friends endorsed \$10,000 note for Baptist Bible Institute to help meet bond payment February 1. Will Southern Baptists pay this note and relieve these endorsers? Note due November 1.
—W. W. Hamilton, President.

The letter of the First Baptist Church, Shreveport, Caddo Association, in annual session showed 254 additions to the church without any special evangelistic meeting during the year and a little over \$116,000.00 given to all purposes, more than half of which went to the denominational causes.

A communication this week from Dr. T. J. Bailey will be read with pain, because it indicates the condition of many old preachers, and the inadequate amount received to relieve their necessities. Certainly this is a time for help to these servants of God. And it is a time when every family should take care of its own wherever possible, and not ask charity of others.

Will beer bring back prosperity? Yes, to the brewer. Look at the big, fat octopus as he sits behind his beer kegs and takes toll of poverty to replenish his tills, while the ragged rable comes marching up to his swill trough and puts his nickles and dimes into the beer barons coffers, and goes away to meet his wife and children waiting hungry for him at the door of his hut. This cry of bringing back beer is financed by the vampires who would suck the blood of infants and sacrifice the home to the hop vat. And the daily paper which soft-pedals this question or leans to the liquor crowd shows where he is getting his inspiration.

The meeting of Main Street Church in Hattiesburg started well on Sunday, preaching by Dr. T. W. Young of Corinth.

Hon O. B. Taylor becomes the president of the Board of Trustees of Mississippi College, succeeding Dr. B. W. Griffith, deceased. The college trustees have not had a great many presidents in its history. The first was Dr. Ben Whitfield, then Dr. W. T. Ratliff, then Dr. B. W. Griffith.

A pastor this week sends in a good list of subscribers and the money to pay for them out of his own pocket. He says it is a good use to make of the Lord's money. And he is not the first to do this. We know one man who for several months gave all that he received for special services to put The Baptist Record into the homes of those not receiving it.

From the China Inland Mission, 237 West School Lane, Philadelphia, Pa., we received and have read with interest the booklet "In Perils of The Wilderness," an account of the capture of two missionaries by Chinese Brigands and their marvelous preservation and rescue. It is a good tonic to ones faith in the living God. It is written by a missionary and the book sells for the modest price of twenty-five cents.

Panola County Association passed the following recommendation: "That we declare our intention and purpose not to support for president of the United States, senator, representative, governor, or other officer of high and responsible position any candidate who is hostile to or does not openly and frankly support our present prohibition laws, but to seek the defeat of any such candidate, no matter what party label he may wear."

Two weeks ago The Baptist Record indicated that a reduction of income to our denominational work necessitated a reduction in salaries and other expenditures. Since then we have heard that some of our institutions are preparing to reduce salaries, though we have no authorized statement from them. We believe it would have a salutary effect on the present mental and financial state of our people for announcements to come from those responsible for the management of the institutions.

An appreciated letter from brother D. A. McCall tells of the work going for two weeks in a simultaneous evangelistic campaign in Louisville, Ky. Thirty-five Baptist churches in the city are in meetings; others have just had meetings; others to follow. Among the preachers are D. A. McCall, W. T. Lowrey, W. W. Hamilton, J. W. Phillips, J. W. Ham, Jno. Slaughter, Kyle Yates, H. W. Tribble, G. S. Dobbins, Geo. McCall, C. W. Daniel, H. A. Parker, J. W. Hickerson and others. On Sunday 16,000 were present in 25 churches, and 6,000 on Monday. Over 40 joined the church, half of them for baptism. Every day at twelve a union meeting is held at Broadway Church, five visitors speaking.

The Spanish National Assembly, by a vote of 267 to 41 rejected the Roman Catholic religion as the religion of the State, thus separating Church and State according to the promise of republicans when King Alfonso was dethroned, and destroying the authority of the Church in all State matters. An effort was made to provide in the constitution for the expulsion from Spain of all religious orders, but this failed. Under the article adopted they may be expelled "for cause." There is a provision for the dissolution of orders which have special authorities conflicting with the State. This is interpreted as referring to the Jesuits. Religious institutions are forbidden to engage in commerce. These steps are revolutionary in their effects and will make religious freedom the law of the land, a thing obnoxious to the Catholic church wherever it has been in control.

Dr. H. L. Martin spoke at First Church, Corinth Sunday morning and at First Church, Tupelo, Sunday night and was back in Jackson early Monday morning. He has a still more strenuous week ahead. Make his labors fruitful by cooperating in the offering to Christian Education the first week in November.

The Foreign Misison Board meeting last week in Richmond, Va. elected Dr. Louie D. Newton as Executive Secretary. He has not indicated his decision in the matter, but we earnestly hope he will be led of the Lord to accept the position and undertake the work. He is a young man (our guess is he is between forty and forty-five), who has impressed Southern Baptists with his ability, force of character, good judgment and consecration. He is a native of Georgia, an alumnus of Mercer University, who as a Layman was editor of The Christian Index for a number of years. When his pastor, Dr. F. C. McConnell died the Druid Hills Church turned to him to become their pastor. At first refusing he was later led to accept the work and was then ordained as a minister. He is well known in the Southern Baptist Convention and highly esteemed. He is genuinely interested in the Lord's work and if he accepts will do all that any man can do to put our foreign mission work on a safe basis and infuse into it a victorious spirit.

On September 18-19 at Buck Hill Falls, Pa., a conference of prominent social workers and others interested in social and economic relief was held and "findings" or announcements were made as to the result of their study of the present situation. They expressed opinions on unemployment, lawlessness, prohibition and disarmament. They did well to study all these matters and their opinions are worthy of serious consideration. One speaker was a Jewish Rabbi. We wondered what he thought of one of their findings which said, "We cannot be complacent members of any society that is less than Christian." We believe that these well meaning people make the now very common mistake of thinking that education is the cure for crime. For example they say, "The one and only adequate cure for lawlessness lies in the education of the people to a higher sense of citizenship." The truth is that our hope lies in instilling into the hearts of people the fear of God. And this is done by being born again.

—BR—

A nationwide broadcast on Sunday night carried speeches of President Hoover, Mr. Gifford, Owen D. Young and Will Rogers, appealing for help for the unemployed, the canvass to be made the week before Thanksgiving. Among other things Mr. Hoover said:

"No government action, no economic doctrine, no economic plan or project, can replace that God-imposed responsibility of individual man and woman to their neighbors.

"The possible misery of helpless people gives me more concern than any other trouble this depression has brought us. It is with these convictions in mind that I have the responsibility of opening this nation-wide appeal to citizens of each community that they provide the funds with which, community by community, this task shall be met."

—BR—

Continued from page 2
we felt like it. It has become a part of our spiritual life to recognize weekly through the tithe God's divine ownership. In so recognizing God's supreme and sovereign ownership of us and all of our possessions we have had a joy and happiness that we never knew before. Nothing could ever lead us to cease to tithe.—Chas. F. Hinds.

—O—

MY EXPERIENCE IN TITHING

I marvel at times, and wonder if I can give anything the next Lord's day to his Cause. But when the time comes I can always give something. I have never experienced a time yet that I could not give some of my means to His cause. This is why: (Mal 3:10-11) The Lord Jesus said it is more blessed to give than to receive. (Acts 20:35).—A. W.

Thursday, October 22, 1931

Editorials

THAT THERE MAY BE EQUALITY

This expression occurs in Paul's second letter to the Corinthians, 8:14, where he is talking about the collection for the poor saints in Jerusalem. He says he is not asking "that others may be eased and ye distressed; but by equality: your abundance being a supply at this present time for their want; that their abundance may become a supply for your want; that there may be equality: as it is written, He that gathered much had nothing over; and he that gathereth little had no lack."

We are not now concerned about the collection, though that is an important matter, but we are interested in the fundamentals of religion on which Paul bases his appeal for an offering. This fundamental is the fact that equality is the basis of right relationship among Christians. Some would go further and say that it is the basis of equitable relationships among men.

We do not propose here to settle the limits, if there are limits, within which this principle shall be applied, but to call attention to this principle of equality to be studied anew among Christians, and to be applied as we shall be given wisdom to see it and grace to make application of it.

Certainly inequality among various classes and degrees of people, Christian people, is one of the glaring faults of our present social and economic order, not stopping outside the church doors, and not leaving untouched and uninjured the representatives of religion, and its mouthpieces and advocates. The world is asking the question today, Why should J. Pierpont Morgan and John D. Rockefeller have millions at their disposal while some who work for them have hardly enough to cover their nakedness and to keep soul and body together. And the world is going to keep on asking that question until a satisfactory answer is given. Sometimes it asks it of God in reverent tones which are hardly more than a whisper, and waits patiently on God for an answer. Sometimes it asks the question with fire and sword at the gate of kings and before the palaces of captains of industry. Sometimes the question is asked in parliaments and legislatures; sometimes by ragamuffins haranguing the mob from soap boxes. We are not taking sides with any class or group in this discussion, but we are listening to their cry of pain or their desire for righteousness, not always honestly made nor intelligently directed.

It is not a new cry at all. It is as old as the first associations of men with men. Every once in so often it breaks out into a raucous and insistent demand to be heard and for a solution to our social problems. Such a time was the French Revolution with its slogan of "Liberty, Fraternity and Equality." And upon such a time are we come today, if we mistake not when men are talking about "Industrial Democracy," which is just another way of expressing Paul's idea, "That there may be equality." People just cannot understand why a farmer or other workman who produces the wealth of the world, should have bare subsistence, and some of them hardly that, while the banker who handles the wealth which somebody else produces should receive a salary of ten thousand, fifty thousand or a hundred thousand a year.

We leave the economic feature of this subject for somebody else to discuss, and if possible, to solve. But we are intensely interested in the religious question involved, namely, is this right in the sight of God? Is it in accord with the spirit of Christ? Is it possible for those who are brethren in the kingdom of God?

And this problem is not a simple one between capitalist and laborer; it goes clean through all classes and relations. Is a man to be paid for his labor according to his worth to society or to the church, or according to his own necessities? How is the matter of compensation to be determined and who is to determine it? Here is a man with good ability and a small family; here is another man with less ability and a large family. Which one of these facts shall be the determining

factor in his salary or income? There are some who think they have solved it by answering it according to long established custom; let the consequences be what they will. Let the children go hungry and ignorant. But God does not always accept the answers which we give. And the world has a way of turning over in its sleep every now and then.

Such an awakening we may be facing in the near future. God said to the rich man, "Thou fool, this night shall thy soul be required of thee, and whose shall these things be?" The world is saying, or will say, to some of its mighty ones, "Whose is this loot you have accumulated around you?" It seems to be the old story of "Naught's a naught, and figger's a figger; and nothing left for this poor nigger."

The day of reckoning came in Russia. A new order arose. It is far from ideal, from what we hear about it. But between it and the former Russian regime, most people would choose the present order. And as between it and the present condition in capitalistic countries with their extremes of rich and poor, their unemployment and cries of poverty—well, people are sitting up and taking notice.

We do not believe that Russians have solved the problem. We do not believe in enforced equality. Souls are not made out of wood to be trimmed and shaped according to pattern and fitted into a certain social mold. Nor is it the Bible idea. The religion of Jesus is based on the voluntary principle. Appeal is made to reason and conscience. We are transformed not by outward circumstance, but by the reviewing of our minds. "We all with unveiled face, beholding as in a mirror the glory of the Lord, are transformed into the same image from glory to glory even as from the Lord the Spirit."

But there is a pattern before us in the life of our Lord. And it is God that worketh in us to will and to do of his good pleasure. But we are not growing up into Him so long as one Baptist preacher gets \$10,000 a year and another gets \$100. Or while one member of a church lives in a \$100,000 home and another chinks the cracks in his shack to keep the wind from sucking the life blood out of him. Here is a place for conscience to work. No place for the demagogue and fire eater, but a good place for the prophet of God.

—BR—

WHERE ALL SHOULD BE EQUAL

When Paul says "That there may be equality," he presents an achievement much to be desired and sought after, but one which was not yet attained. The world is coming to recognize that there are some things in which there should be absolute equality of all men. And they need to be kept before us lest we forget or come short of them.

One of these is that all men have equal rights before God, and will receive fair treatment at his hands. Most of us are in the attitude of the international diplomats who, when a proposition is laid down before them in manifest harmony with the fundamental principles of right and justice, make response that they "accept it in principle," and then gag at the application of the principle, because they have certain mental reservations, or are holding to certain practices not in accord with the "principle."

And so many people would accept the statement that all men are equal before God, who are inheritors of conditions not in harmony with the principle. The acceptance of this truth would eliminate all priests and ecclesiastical orders. It would remove some financial and titled high-chockolourums from the pedestals they have been accustomed to occupy in ecclesiastical circles. It will give all men equal and unhindered access to God without the intermediary of self appointed human agencies. It will be our recognition of and testimony to the unchanging justice of the God whom we worship; and open the fountains of his mercy to all men as He intended they should be.

Another place in which all men are equal is before the laws of the land. The laws of the State are supposed to be based on the law of God and to be the expression of His will. There is no

more consistency in varying the law or stretching it in its application to different classes or different races, than there is in having different bushels measures or different yardsticks. Business and religion cannot be carried on by different measuring rods. Economics and politics must eventually will recognize the fundamental rights of all men to the same treatment in the making and the execution of our laws. That a man has "influence," or that he belongs to a certain order or is a member of a certain class or race, cannot permanently entitle him to special privilege. A civilization, or society, or government built on any other principle cannot be permanent.

Another application of the principle of equality is that every man is entitled to equal opportunity in life. Man was made in the image of God, and it is the purpose of God to restore him to that image. He has a plan for the doing of it, and expects our cooperation in the task; our cooperation not only in attaining that image ourselves, but in making it possible for every man to do it. If our customs, laws, or practices are such as to interfere with this, then are we guilty of resisting the purpose of God. There must be equal educational opportunity. There must be unhindered opportunity for social development, for making a living, and for making life worth living.

—BR—

PRESIDENT D. M. NELSON

The Board of Trustees on last Friday, meeting in Jackson unanimously elected Dr. Dotson McGinnis Nelson as President of Mississippi College. This action was anticipated, having been agreed upon by the committee and expected by those connected with the board and familiar with its work.

A year and a half ago Dr. Provine, who had been twice president of the College during his forty years connection with it, offered his resignation, but as a president could not be immediately secured, he was asked to serve another year. Last June, as the trustees had delayed the election of his successor, Dr. Provine was asked to continue another year.

In the meantime a committee was at work looking for a suitable man. It did not take them long to find such a man on the campus in the person of Dr. Nelson.

The selection of the trustees will steady the position of the college and satisfy the minds of the Baptists of Mississippi. The man chosen for this task is already well known and highly esteemed by Mississippi Baptists. He was for seven years Executive Secretary of the Mississippi Baptist Education Commission. It was during these years that the endowment of Mississippi College was brought up to standard and the College standardized. In the judgment of the Commission he proved a successful executive. During these years, as well as before and since he has been a popular and effective speaker for Christian Education all over the state. He was also for several years a member of the Education Board of the Southern Baptist Convention.

Dr. Nelson is a native of Tallahatchie County, an A.B. graduate of Mississippi College, and a Ph.D. of the University of Indiana. He practiced law also at Brookhaven a short time before returning to Mississippi College as head of the Department of Physics.

He is active in the work of his home church, where he has been many years a deacon and a teacher in the Sunday School. He is a man of high Christian character, consistent Christian life and high Christian ideals. His election will inspire confidence and meet the approval of Mississippi Baptists.

He has also high educational ideals and will maintain the standards in the college curriculum and carry the work forward to the highest possible attainment. The college's chief problems are financial. A steady hand at the helm and increased support of friends will carry the college on to further attainments. Everybody ought to give it and the administration the heartiest support.

—BR—

E. E. Bomar, Jr., son of Dr. E. E. Bomar, October 17: sermons and addresses by students charge of the Associated Press Bureau.

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"TO YOUR KNEES"

A world-honored scholar, vacationing in Switzerland, was climbing to the top of the Weisshorn; he had almost reached the summit and sprang to his feet, eager for the view which awaited him from the top, when his faithful guide pulled him sternly back, exclaiming, "To your knees at a place like this!"

Does not some such call as this come from our God to his Mississippi Baptist people as we face the task confronting us in connection with all our work, to be sure, but especially with reference to our Christian Education Cash Campaign November 1-8?

To insure the success of this Campaign it is essential of course that each Pastor shall preach to his people on the subject; that the literature shall be thoroughly distributed in each church; that the larger givers of each church shall be carefully canvassed for contributions; and that

MR. L. J. CLONTZ

Mr. L. J. Clontz passed away at his home in Jackson on Saturday, October 17. He had been chief linotype operator in the Baptist Press since its organization. The editor had been associated with him through all these years and testifies that he was the best man at this work he has ever known. He was a gentleman with whom it was a pleasure to work. He was a native of North Carolina but had been a resident of Jackson for forty years. We shall greatly miss him. May Our Father comfort those who mourn his loss. The funeral service was conducted by his pastor of Galloway Memorial Methodist Church.

MEETING OF THE FOREIGN MISSION BOARD

T. B. Ray

The Annual Meeting of the Foreign Mission Board was held October 14th and 15th. We were gratified to have present a very full attendance of both local and state members.

The outstanding matters given attention were the election of another secretary and the adoption of a budget for 1932.

Rev. Louie D. Newton, Pastor of Druid Hills Baptist Church, Atlanta, Ga., was elected Executive Secretary, and T. B. Ray was elected Foreign Secretary. The votes on both of these were unanimous. The work Secretary Ray is to do is the same to which he has given his chief attention for a great many years.

It was inspiring to note the clear-cut conviction held by everybody present that Brother Louie D. Newton is exactly the man to elect as Executive Secretary at this strategic time. His coming will bring great joy and a new hope to everyone connected with our work. We urge the friends of foreign missions to join with us in earnest prayer that our Heavenly Father will direct Brother Newton to accept this call.

Most serious and detailed consideration was given to the budget for next year. It was excruciating to make a cut of \$221,000.00 below the budget of this year. The actual reduction on the work abroad had to be much more than this in order that we might include in it 10 per cent of our Cooperative Program receipts to be applied to the reduction of the debt. The budget passed was \$889,947.02. Among the resolutions passed in connection with the budget were the following:

"We would express to our missionaries our profound grief over the necessity of making such a drastic cut in the appropriations for 1932. The theory on which the appropriations have been made is that it was better to continue our work, even with depleted sums, in our fields than to attempt to withdraw from some of the fields. The abandonment of some of the fields would involve the question of additional traveling expenses, and

the Superintendent and teachers of each Sunday School shall lay this important matter before their pupils, distribute the Offering Envelopes November 1st, and urge each pupil to share in the offering of November 8th. All this of course is important, although, where necessary, the dates may be changed to suit local conditions. But the thing of prime importance in the Campaign—the thing which must underly any successful effort—is that God's children shall be much and earnestly in prayer.

"Except the Lord build the house, they labor in vain that build it."

May we not, in every service of every church (preaching services, prayer meetings, Sunday Schools, W. M. U.'s, deacon's meetings, committee meetings) offer special prayer that God will show us our duty as a people and as individuals and give us grace to do it? May we not in our

personal devotions ask God to give all his people the spirit of real sacrifice? God's work and our honor as His children are at stake. We must not do less than our best.

Special emphasis should be given to the Sunrise Prayer Meeting which it is hoped every church in Mississippi will hold on Sunday morning, November 1st; and it is urged that each Pastor will plan carefully for this service in each of his churches, and that in pastorless churches some faithful worker will lead out in planning for it. Suggestions as to the service will be gladly sent on request.

A great burden is upon us; great difficulties are around us; opportunity is before us; a great God is above us.

"TO YOUR KNEES AT A PLACE LIKE THIS!"

H. L. MARTIN, Secretary.

CONGRATULATIONS TO OUR NEW PRESIDENT

—o—

I want to most heartily commend the good judgment of the Board of Trustees, in the selection of a President for Mississippi College. It is my candid judgment that they could not have found in all the Southland, a man so well fitted for the place as D. M. Nelson. He is well qualified in every way, and is thoroughly orthodox, both in faith and practice. I have been his pastor for nine years, and have been intimately associated with him, and I have never known him to be wrong on any question.

Of course we are well aware that it would be exceedingly difficult for any man to follow Dr. Provine, under normal conditions; but much more so under the abnormal conditions that now exist. I therefore bespeak for him the heartiest sympathy, and prayers, and co-operation of all our Baptist people.

B. H. LOVELACE.

—BR—

A few years ago some brethren explained the falling off in Mission contributions to doctrinal agitation and discussion of creeds. We never did believe a word of it. And now some other explanation will have to be sought, for there is no discussion of creeds and the falling off continues worse. It only goes to show that each one is blaming the falling off on anything he personally dislikes.

—BR—

There was an attendance of one hundred fourteen young people at B. Y. P. U., Sunday evening, October 11, at the First Baptist Church in Picayune. There were eighteen out of an enrollment of twenty-one in the Senior Union. During the general assembly a vocal quartet was beautifully rendered by Joe R. Stuart, Lawrence Seal, R. Watts, and Ellis Tate. Several deacons visited the B. Y. P. U. Sunday afternoon; they and other visitors are always welcome.—J. E. Formby.

—BR—

SUNDAY SCHOOL ATTENDANCE OCT. 18	
Jackson, First Church.....	753
Jackson, Calvary Church.....	813
Jackson, Griffith Memorial Church.....	375
Jackson, Davis Memorial Church.....	339
Jackson, Parkway Church.....	178
Jackson, Northside Church.....	78
Laurel, First Church.....	510
Laurel, West Laurel Church.....	372
Laurel, Second Avenue Church.....	284
Laurel, Wausau Church.....	67
Meridian, First Church.....	698
Offering.....	\$50.88
Columbus, First Church.....	736
McComb, First Church.....	519
Offering.....	\$21.76
Brookhaven, First Church.....	519
B.Y.P.U. Attendance October 18, 1931	
Brookhaven, First Church.....	218
Columbus, First Church.....	251
McComb, First Church.....	125
Jackson, Griffith Memorial Church.....	133

Thursday, October 22, 1931

WHAT IS KILLING THE SPIRIT OF GIVING?

What is killing the spirit of giving? And immediately we think of the financial depression. To be sure the depression has cut deep into the offerings of God's people, but the question is not, "What is killing giving?" But is, "What is killing the SPIRIT of giving?"

There is no question but that our denominational schools are largely responsible, and if that be true, then, what are we going to do about it? The situation reminds of Robert Quillen's article, "A Sheep Killed by a Dog Is Just as Dead as One Killed by a Wolf."

"Once upon a time, in a land far away, a certain rich man owned a great flock of sheep and employed a herder to watch over them and protect them from the wolves.

The wolves were protected by the law, and the herder could neither shoot nor trap them. They prowled in the underbrush day and night; and despite the herder's efforts to frighten them away, they killed more and more sheep every year.

At last the despairing herder appealed to his master, 'It is a great folly,' said he, 'to protect the wolves that kill the sheep. We must change the law and destroy them. While the law protects the wolves they will continue to destroy sheep in spite of all I can do. But if the wolves are outlawed, I can trap and shoot them and train dogs to kill them.'

This seemed reasonable to the rich man and he used his influence to have the law changed.

The herder brought scores of dogs and set traps and used his gun; and before the moon had waxed and waned again, every wolf in the land was destroyed.

'Now,' said the herder, 'all will be well.'

But he was mistaken. The killing of sheep continued. Each morning the herder found the mangled remains of some fat ewe or a helpless lamb, and as the days passed the number of slain sheep steadily increased.

'The wolves at their worst did less damage than this,' said the herder. 'If I didn't know better, I would think the wolves still here and killing without hindrance.'

When the rich man discovered this new and greater destruction of his property, he made a hurried investigation and delivered an ultimatum.

'It's the dogs,' said he; 'kill them.'

'But, no,' cried the astonished herder. 'The dogs are here to guard the sheep. It was the wolves that did the killing. These are good dogs, and it isn't right to question their honor.'

'Darn their honor,' said the rich man. 'I know only this. The wolves are dead and still my sheep are slain. Your dogs are a failure. They do more harm than good.'

'No, sir,' said the herder. 'Dogs are righteous. It is wicked to accuse them.'

'Worse than wolves,' growled the rich man.

'There,' said the herder, 'I knew something was wrong with you. You are on the side of the wolves. You want them back again.'

'Great guns!' cried the exasperated rich man. 'I'm not interested in dogs or wolves. What I'm thinking about is the sheep. Call your dogs righteous, if you wish. Put a little tin halo on each one. Say they can do no wrong. But mark this: If you don't save my sheep, your precious dogs will go the way of the wolves and I'll find a herder who cares more for results than for labels!'

The last paragraph of the above article expresses my sentiments exactly. "Great guns!" cried the exasperated rich man. "I'm not interested in dogs or wolves. What I'm thinking about is the sheep. Call your dogs righteous, if you wish. Put a little tin halo on each one. Say they can do no wrong. But mark this: If you don't save my sheep, your precious dogs will go the way of the wolves and I'll find a herder who cares more for results than for labels."

The present attitude of the faculties (as far as the public knows) is going to defeat the now pressing Campaign of the Educational Commission for the goal of \$60,000.00. What do I mean by this statement? Simply this, that so far there has been no announcement of reductions in salaries, athletic expenditures, etc. I doubt if there is even one Pastor in Mississippi receiving the

same salary as that of two or even one year ago, and the large majority of us are receiving less than one-half, and the same is true of ninety per cent of the laymen. I know the question of affecting the Standard is immediately raised, yet the very fact that the Standard is so made that it cannot be lowered or even suspended in such strenuous times as this has led many to believe that it is nothing less than an elite Labor Union, and is losing friends by multiplied scores. I am of the opinion that Mississippi Baptists will not much longer stand for such while the home fires burn lower and lower. If the appalling situation does not move "the powers that be," I think the last sentence in Quillen's article to be appropriate: "I will have a herder who cares more for results than labels."

Further, we know that the Cooperative Program will never sufficiently support our colleges; some other way out must be found. I sincerely hope that some safe, sane way will be presented at the State Convention next month. **SAVE MISSIONS, SAVE THE SCHOOLS.**—H. R. Holcomb.

BR
Columbia: Will you please announce through The Record that Dr. L. G. Gates, First Baptist Church, Laurel, Miss., is to be with us in our revival beginning Wednesday evening, Oct. 21, and continuing through Sunday, Nov. 1st? The music will be in charge of deacon S. E. Lawrence, our own choir leader, assisted by the church orchestra, male quartet and large local choir. We ask an interest in the prayers of Christians everywhere that there shall come to our church and community a genuine and gracious revival.—H. W. Ellis, Pastor.

BR

A WORTHWHILE PASTORAL PROGRAM

No two men in the ministry can do their work alike. We have separate and distinct individualities, and personalities, and these must be allowed to grow and develop along natural lines. We do not admire an imitator. The preacher of all men should be his natural self, when about his duties as a minister. Sincerity and honesty should be among his chief virtues.

Yet, we can, and should learn from our brethren in the ministry. If the Lord seems to have blessed some of our brethren in a special way, we might study his plans and programs and see if there is anything that we might use to the glory of God, and that we can really make our own in such a way as to not infringe on him, nor harm ourselves. We can and ought to use these things.

It was our privilege, recently, to be with Rev. A. M. Overton, of Baldwyn, Miss., in his church at Baldwyn and two of his country churches. We went at his invitation to present the "Circulating library" proposition to his churches. They were enthusiastic about the proposition and will soon have the libraries going.

This visit gave us an opportunity to study first hand some work that Bro. Overton has been doing for some time.

For two years he has commenced early in the revival season to go out into the outlying districts and hold meetings at school houses and under brush arbors, preaching at night only at first to these destitute places. When the circumstances will permit two services each day are held. During the two years he has conducted nine meetings in strictly mission territory, and there have been 175 professions of faith in these meetings. Churches will likely be organized later in some of these places. In addition to this work he has seated a vacant store building in Baldwyn and preaches to from 150 to 200 each Saturday afternoon.

The good that has been done is by no means confined to these out-of-the-way places and to this Saturday service; but the church proper at Baldwyn has taken on new life, and is doing the finest work in her history.

It seems really surprising that with all this work the pastor has time to assist other pastors in meetings, and usually with good results, and also to edit The Baptist Clarion semi-monthly. He is truly doing a great work, and his people love him and are devoted to him.

Blue Mountain, Miss. —C. S. Wales.

AN APPEAL TO PASTORS

—o—
(By S. E. Travis)

The pastor of a Baptist church is the key man in that organization. He is the leader, the shepherd, and occupies the position of primal influence. He it is who leads his flock to green pastures, beside the still waters and into the paths of duty and progress. Members of the flock are slow to assume leadership over the shepherd and, where the shepherd lags, the flock usually lags.

Mississippi Baptists are confronted with some tasks which are of incalculable importance and denominational interests will suffer irreparable loss and setback if these tasks are not performed.

The campaign by the Education Commission is one of these tasks. This campaign was ordered by the State Convention. The funds sought are required to meet obligations contracted by the Convention's agencies in furtherance of Christian education. No real Baptist can be against Christian Education. In this day of infidelity in high places, Christian Education is essential to the preservation and progress of Christian civilization. Baptists boast of their pure democracy. The majority has spoken and every loyal Baptist will therefore champion this campaign.

This campaign is to raise funds to pay our just debts, and every honest, loyal Baptist will want a part in it. These debts must be paid, and if not paid now, will have to be paid with accruing interest later. Mississippi Baptists have never defaulted in their obligations up to this time. They must not default now, and the success of this campaign will prevent their defaulting. Baptist credit must be maintained at all hazards, since failure at this point will have a blighting effect through many future years on all of our denominational interests.

It is generally known that our work was projected in the light of receipts in former years, and that the great falling off in receipts caused the crisis with which we are confronted. If there is any criticism, it applies to all and not to any one group. The State Convention has spoken. For this very reason, it is the task of all, and all loyal, honest, debt-paying Baptists should redouble their efforts to carry the campaign to success.

Mississippi Baptists, as hard as the times are, are well able to raise the required amount with hurt to no one. Easy victory depends only upon reaching and interesting our people or even a majority of them. This can be done more effectively through the pastors of the churches than through any other available agencies. The pastors have it in their power to reach and interest their people and lead them to victory. The situation is an appealing challenge to them, one and all. Let loyal Baptists everywhere rally to their leadership with their prayers and heartiest cooperation, and it will be found that the task was an easy one.

There are, of course, a few members in every church who have no income or who are so situated that they cannot be expected to give to any cause. But there is perhaps not a church in the state so poor that it could not raise its pro rata of the amount sought without the least inconvenience to any member. "Where there is a will there is a way." God will provide the way. The pocket change of the members is more than required. "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty." God does not allow giving to His causes to lessen one's success or happiness.

The pastor is in touch with his people. He can point out to even the poorer members how they can raise their pro rata and not miss the amount. The lassie could run a few errands, or save and sell a few dozen eggs, and have her pro rata, the laddie could sell a few periodicals or gather and sell a few bunches of vegetables with like result. There are numberless ways in which even the poorer members could do their parts and never miss the amount. The pastor can suggest the ways as applied to his members in their varied situations. The church's quota, properly distributed among its members in proportion to their

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several abilities, will be no burden at all. In fact, the required amount from each member would be so small as not to be missed.

The task is so light and the consequences of failure will be so blighting and far-reaching that we must not allow the suggestion of failure to enter our minds or stand unchallenged anywhere.

Let Mississippi Baptists, one and all, rally to their leaders and victory is certain. Let us not permit the hard times to prevent us from doing our plain duty. God has kept, is keeping, and will keep His promises.

"WHILE THE EARTH REMAINETH, SEED TIME AND HARVEST, AND COLD AND HEAT, AND SUMMER AND WINTER, AND DAY AND NIGHT SHALL NOT CEASE."

Let us do our duty and our success will be complete and there will be universal rejoicing among our people.

—BR—

A SMALL BIT OF MODERN HISTORY

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(By L. E. Hall, Hattiesburg, Miss.)

About twenty-six years ago I was pastor of a church whose work was being supported in part by our State Mission Board. I received a note from a brother who was raising money for the support of one of our important institutions. He said he would reach us on a Sunday afternoon and wanted to present his cause to our congregation at the evening service. I wrote him to come on. He reached our home on time. His method was to ask for contributions reaching through a period of five years. Before the time came for us to go to church, I told him not to ask me, when he went to take his collection, to sign those cards. He asked me why. I told him I would not sign it. That it was not the Lord's way. I told him that God loved a cheerful giver, but if he loved a cheerful promiser he had not said so. He then asked me what I thought was the best thing for him to do. I told him that I thought it would be best for him to preach the blessed gospel of Jesus, and to say nothing about the money he wanted until he had finished his sermon, and then state the facts, briefly, and ask them for money and not promises. He did just as I suggested. He preached a gloriously good sermon, made a simple statement and asked for money. I state a fact when I assert that the congregation gave him more in cash than they would have given him in promises. The brother to whom I refer is still living, and he is, in my judgment, the greatest living Baptist in America, and I have been wondering if this same brother was sent to the people, to preach the blessed gospel everywhere in Mississippi, and tell the people about our present debts and ask them to give the money necessary to pay them, if we would not have cause to glorify God for the results.

It is nonsense to say that Baptists of Mississippi are not able to pay what we owe. The amount spent by many of them for gasoline to be used in hunting pleasure on Sunday and rolling around, having a "good time," day and night during week days, during one year, would pay every cent of it. Relieved of this incubus, all of our denominational enterprises would take on new life and the shadows which have gathered over us would give place to the brightness of our Father's presence.

I can't think of any better way by which to get rid of the burden of debt. Those who are managing our church affairs or rather the business entrusted to our Boards, deserve the sympathy and cooperation of every Baptist in the State. I feel sure that some of them have gone beyond the limits of their own judgment in order to carry out the wishes of those who placed them there. It is certainly very unjust to them to fail them in this hour of trial and responsibility. God help us, and "leave us not, neither forsake us, O God of our salvation."

—BP—

The Atlanta Mayor who was put out of his Sunday School recently for his anti-prohibition views, went on a rampage Sunday and denounced the prohibition leaders in the Methodist Church. OK, your "honor," if you choose to fight on the side of the devil, it had just as well be out in the open.

DENOMINATIONAL CHRISTIANITY

—o—
(By B. D. Gray, D.D.)

Place

There is a universal cry for peace. Following the din and carnage of the World War the peace call has sounded throughout the world.

The money of the millionaire provides a home for The Hague Tribunal at whose council board the chief topic is international conciliation with the view of universal peace. Three times Americans—Roosevelt, Root and Wilson—have been awarded the Nobel prize of \$40,000 for their contribution to the peace of the world. Arbitration treaties with peaceful purposes have been negotiated by the United States with the leading nations of the earth.

The deepest need of mankind is the "Pax Vobiscum" of our Lord. Like Him, we would place the beatitude of sonship with God upon the peace makers of the world.

Union

Along with this desire for peace is a widespread conviction for union, the child of peace.

Many things are set aside not because they are untrue but because they are supposed to stand in the way of union. The things that divide are eschewed. Only those that bring union are worth while. Concession instead of conviction is the order of the day in many quarters. Creeds are decried and denominationalism is anathematized. Everybody is to concede all he can in order to cure the heresy of schism.

A resultant of all this in the religious world is the magnifying of non-denominational or interdenominational movements. We want something that all can come into, where there is no denominationalism.

If denominationalism will persist in living, let it be controlled by the broader, more liberal thing, undenominationalism. Forthwith a world program is in order for the marching hosts of Christendom, with an attenuated denominationalism. That is a trend of the times.

Now, over against this is a fact of history, namely, that movements have been successful when they have magnified convictions. The followers of Christ were called Christians, a religious sect named for their founder. All the reforms and progress of the world have been achieved by men of conviction. Granted their fanaticism has oftentimes held sway, it remains true that martyrs and heroes have conquered by conscience. Let us witness John the Baptist, Paul, Chrysostom, Savanarola, Huss, Wycliffe, Luther, Knox, Wesley, and all worthy of a place in the cloud of witnesses of the eleventh chapter of Hebrews.

It may be noted further that a name is given to the champions of ideas. Let ideas and convictions take possession of men so that they go forth in their championship, presently they are called by the name that designates these thoughts. The name may be given in derision or in approbation, but the thought brought the name. Philosophy, Science, Painting, Sculpture have made progress by schools. The progress of Christianity has been made through denominationalism, as government has been through parties. Luther and Wesley had no name for their reforms at first but Lutheranism and Wesleyanism soon became names full of meaning and slogans to conjure with.

Honest, noble, worthy denominationalism spells loyalty, conviction, courage; stands for something and calls to something. It conserves instead of comprising convictions. It wins victories, gains followers, makes conquests.

Democracy

The cry for peace and union is not deeper nor more strenuous than the well nigh universal call of democracy. In Republics the democratic spirit is penetrating all forms of government, commerce and life. Trusts and combinations are yielding to the inevitable spirit of brotherhood and democracy. Nor is this human spirit confined to Republics. It thunders at the throne of empires and kingdoms. It makes unsettled the head that wears the crown. Imperialism has no footing in the western world. The thrones of Europe, one after another, are crumbling under the test of democracy. The Czar of Russia felt the teach-

ings of Tolstoi. Almost within a day the Empire of China, isolated, ignorant, proud and oppressive, was converted into a Republic.

In the religious realm democracy is in the ascendant. Ecclesiastical hierarchies are modifying their constitutions and the laity as well as the clergy are coming into their own. The spiritual equality of all believers in Christ is a doctrine that grows apace.

The Day for Baptists

So we have three great thoughts pervading the human breast, giving utterance with voice and pen throughout the earth—Peace, Union, Democracy. These are Baptist assets. We love peace and union and democracy. We have been their chief exponents in the past. Sometimes purchased at a great price, nevertheless peace, union and democracy are watchwords with Baptists. And now that the world cries out for the blessings that will come in the wake of peace, union and democracy, the Baptist day has come. The present opportunity must be seized. We want peace though it come through war. We want union but we want the truth more and for the right of individual conscience, which is true democracy, we are ready to lay down our lives even as did our fathers.

The largest charity for others consistent with loyalty to the whole round of truth as we see it shall be extended, but we will not sacrifice principle for the sake of peace, nor be truant to the truth for the sake of union. Like our Master we shall minister to others and not be ministered unto, but in order to make our ministry most effective we will make our own program of service. Just now, as probably never before, there is need on the part of Baptists for proper accentuation. The primary and secondary accent we will observe. On matters fundamental we shall stand immovable. On secondary matters we will put proportionate stress.

The ordinances of our Lord we will hold inviolate and we will not break the fold of doctrine in which they are set and so vitiate the truth they symbolize. Our ambition shall be to incarnate the truth in our lives that the world may know that Christ lives because we live.

The methods of our propagation may be many but the Master of our lives is one. We seek His honor, we await His command. His Word is our law and we go forth to conquer in His name.

Our Baptist people are great in numbers, are growing in wealth, intelligence and social power and in the South we have the unparalleled opportunity of all the ages, if we are true to Him who has purchased us with His own blood. We shall lay ourselves and our all upon His altar and do our utmost to bring His reign throughout the whole earth.—Christian Index.

—BR—

MUSINGS OF A CHUMP

—o—

Since our preacher is about the only man that makes anything out of our church, I am in favor of making all out of him we can. You see, we have to deny ourselves so much in order to support him. We have four or five men that give him a dollar apiece each week, a dozen or more that give fifty cents apiece each week, and I do not know how many give him a quarter each week. So when we have an ice cream social or any kind of pay affair, we see to it that his whole family "comes across." Some of us see to it that the preacher's family do their part. Do all the deacons and their families attend all these pay affairs? No, indeed. They give the preacher so much they can not afford it! Now, there is Mrs. Brown, a dear old soul, who says we ought not to charge our preacher, or his family anything on these occasions. She says we ought to make our pastor and his family guests of honor, and that a pastor is worthy of double honor. Well, I think we honor him enough to do all this work to pay him. If anybody is to be honored, he ought to honor us for giving him so much.

Yours Anon,

—A. Chump.

—BR—

It is said that only 31 of the 189 members of the present Mississippi Legislature will be in the succeeding body which meets in January.

Mississippi Woman's Missionary Union

OUR STATE OFFICERS

Young People's Leader—Miss Frances Landrum
Col. Cor.—Miss Frances Landrum
Rec. Sect.—Mrs. D. C. Simmons, Jackson, Miss.
Per. Service—Mrs. R. A. Kimbrough, Charleston, Miss.

Pres.—Mrs. A. J. Aven, Clinton, Miss.
Vice-Pres.—Mrs. G. W. Riley, Clinton, Miss.
Cor. Sect.—Miss Fannie Traylor.

Mission Study—Miss Margaret Buchanan, Blue Mountain, Miss.
Stewardship Leader—Mrs. Herman Dean, Brookhaven, Miss.
Margaret Fund Trustee—Mrs. D. M. Nelson, Clinton
Training School Trustee—Mrs. J. L. Johnson, Hattiesburg, Miss.

In a short time we will be seeing a section on the front page of our daily papers: "... shopping days until Christmas." 'Tis then we will realize the shortness of the time left in which to do our Christmas shopping and get agitated about it.

This is the last quarter of the year, if you haven't reached the Standard of Excellence in your Missionary Society, now is the time to become perturbed about it and catch up; that you may be a Standard Society.

How about your increase in membership? Doubtless there are new women who have come into your community that you have failed to enlist. This past quarter more than 400 W.M.S.'s have not reported. Will you send your report now?

Point Five in our Standard has to do with our periodicals. This important point should not be overlooked. We must know before we are interested. There is so much to know about our denominational work we must read. Let's not fall down on Point 5.

We believe it would be timely to have a five-minute talk on our "Every-Member Canvass in Every Baptist Church November 29-December 6" at each W.M.S. meeting from now until the last of November. Your local W.M.U. representative will be the one to be responsible for it. This will be very helpful.

Our Plan of Work for Woman's Missionary Union recommends that each W.M.S. study a foreign mission book preceding December Week of Prayer. We have a new book that we believe will be of special interest just now, "Europe and the Gospel." Our Southwide Mission Study Chairman, Mrs. Lawrence, has the following to say about it:

Each chapter covers the historical background, a splendid summary of the racial, political, economic and social characteristics of each of the five countries in which Southern Baptists have work, and concise accounts of that work. The most valuable chapter is the second one, in which the whole field of European missionary work is presented in the light of its geographical, political and religious history. It is so simply told that one need have no scholarly background to understand it, yet if one desires, it is a beguiling guide into exceedingly interesting research for the earnest student.

Through Rumania, Spain, Hungary, Jugoslavia and Italy we go with Dr. Gill, with an ever broadening knowledge of these significant nations and ever deepening appreciation of our own fine Baptist brethren in these lands. Interesting pictures add much to the book. Surely, surely the study of this book by mission study classes all through our denomination and the reading of it by many more who will not be in these classes will turn our hearts and prayers and gifts to these exceedingly important centers of world missionary interest. It is good that we have this book now, in ample time to study European Baptist Missions before the 1933 World Alliance meeting in Berlin again draws our attention to these lands.

"Blessed are the dead which die in the Lord... and their works do follow them." Truly may these words be spoken of the beautiful, consecrated life of Miss Eliza Broadus, of Louisville, Ky.

Many hearts in Mississippi will be grieved to learn of her sudden, tragic death. On Wednesday, October 7th, she was struck by a truck while crossing the street near her home, and lived but a short time.

A few days before this tragic event, Woman's

Our Young People's Column

"GOD IS LOVE"

Playing the Game of Love

Across the tennis net shone the radiant face of a young girl and, as she cried, "Love Game," those of us standing at the side of the court smiled. The score that she announced was so typical of her own life and of her own heart that there was more meaning in what she said than there might have been if the words had come from the person with whom she was playing.

Somehow we always thought of Mary as doing the gentle, kind, and loving thing at all times. She was one of those persons in whose company we always relaxed and felt comfortable. We always knew that Mary would not misunderstand, that she would not take us at a disadvantage, that she would not mention those little incidents in life that often cause a person to recall unpleasant happenings to mind. Yes, her motto was "Love Game." Instead of making life a hardship to herself and others she made it a diversion. To her it was a game of love.

The good tennis player is usually happy to help a novice and to show him how to improve his game. So does sportsmanship in the game of life and the game of love. You are a good sportsman in life's game if you can smile at seeming defeat and take new courage, calling to your opponent "love game."

Determine today to love all, to meet every situation through gentleness and kindness, to be loving even in the face of hate, to be kind even when the other fellow is unkind in his attitude toward you.

Centuries ago, when men engaged in playing a game of hate, fear, selfishness, and revenge, a new figure appeared in their midst. He taught them a new game. The rule was very simple: "Love one another." No doubt, this new rule, this one simple commandment, given to supersede ten time-honored rules, stirred up a great deal of consternation. At times, even today, the new commandment seems to be almost forgotten, but it still stands as the simplest rule of life, the principle on which the very game of life is founded.

In some games there remains one step to be taken when all other resources are exhausted. Thus it is in the game of life. When you have failed to bring about peace, joy, healing, and success, try love. "Love, therefore, is the fulfillment of the law." If the measure of love that you bring to bear upon a problem does not seem to solve it, you have one more step to take: add more love. Then keep at it until your problem is swallowed up in love.

If your health should be improved, if business needs an increase, do not be resentful; do not be resistant. Above all, do not blame other persons. You know that in some way or other you have overlooked

Missionary Union had joined with other friends and loved ones in celebrating her 80th birthday. By a singular coincident her loving message of appreciation for this happy remembrance, came to the Executive Committee, with the announcement of her death.

For more than half of her long life she had been a member of the Executive Committee of Woman's Missionary Union, Auxiliary to S. B. C.—and few were more faithful and devoted to the work of the Master's Kingdom.

Her earnest prayers, her words of wisdom and her gracious personality, have been a real benediction to her co-workers, and those privileged to know her.

Certainly her life and her work will always hallow the pages of W.M.U. history. We will not forget to remember in prayer and deepest sympathy her dear sister, Mrs. A. T. Robertson, and other members of her family, as they sit in the shadow of this sudden shocking sorrow.

Mrs. A. J. Aven.

PRENTISS, Sept. 28.—(Special)—The Jefferson Davis County Woman's Missionary Union met at Hathorn church in the following program: Hymn; Devotionals, Mrs. C. S. Giles; Greetings, Mrs. Jim Dale; Response, Mrs. D. D. Fortenberry; Reports from W.M.U. presidents; Prayer for Our Associational Needs; W.M.U. Specials, Mrs. C. E. Thompson; Special Music—vocal solo, Mrs. B. H. Polk; Address, Miss Fannie Traylor; Appointment of committees; Adjournment. Afternoon Session: Song Service; Season of Prayer for Our Missionaries; Stewardship Declamation Contest—Mrs. R. B. Dale, Stewardship Chairman; The Tithers' Fellowship League, Mrs. Brooks Polk, Miss Fannie Traylor; Report of County Personal Service Chairman; Report of County Mission Study Chairman; Hymn; Report of County Young People's Leader; Address, Miss Fannie Traylor; State Corresponding Secretary; Report of Committees; Adjournment.

Seven churches were represented. The Prentiss Baptist church sent 16 representatives. Mrs. S. A. Williams, district young people's leader, was unable to be present. Miss Fannie Traylor, of Jackson, W.M.U. Secretary, was helpful in arousing interest in the work. The hospitality of the Hathorn ladies was genuine and reflected their interest. The following officers were elected: Miss Esther Sinclair, superintendent; Mrs. O. T. Hathorn, Bassfield, assistant superintendent; Mrs. B. G. Walden, Prentiss, secretary and treasurer; Mrs. R. B. Dale, Prentiss, Stewardship Leader; Mrs. C. S. Giles, Bassfield, "Margaret Fund Mother"; Miss Edith Bush, New Hebron, Mission Study Leader; Mrs. B. H. Polk, Prentiss, Young People's Leader; Mrs. Clyde Luper, Prentiss, Personal Service Leader; Mrs. R. E. Dale, Prentiss, Association Reporter.

Pastors and others wishing help in study of Home Missions will do well to write J. W. O'Hara, care Home Mission Board, Atlanta.

the rule: "Love one another." To your faith and understanding, add more love. Love God more, love the best that is in you more, love your fellow man more.

Life will take on a new meaning when you learn to play the game through love. Your love must be unrestricted if you are to play the game well. You must love everyone. Love all.

"Love Never Faileth."

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Published every
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Jackson.
R. B. GUNTE
P. I. LIPS

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By R. L

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Thursday, October 22, 1931

The Baptist Record

Published every Thursday by the
Mississippi Baptist Convention
Board

Baptist Building
Jackson, Mississippi

R. B. GUNTER, Cor. Sec'y.
P. I. LIPSEY, Editor

DESCRIPTION: \$2.00 a year, payable in
advance

Entered as second-class matter April 4,
1911, at the Post Office at Jackson, Mis-
sissippi, under the Act of October 3, 1911.

RENEW PROMPTLY: Please send in
your renewal promptly and give your old
address as well as the new when writing us
for a change. If you do not send in your
renewal your name will be dropped from
the list.

Obituary notices, whether direct or in the
form of resolutions of 100 words, and mar-
riage notices of 25 words, inserted free. All
these amounts will cost one cent o-
ward, which must accompany the notice.

East Mississippi Department

By R. L. Breland

Thomastown Baptist Church

August 10, 1852, a faithful band
of pioneer Baptists met at Thomas-
town, Leake county, for the purpose
of organizing a Baptist Church. El-
ders J. J. S. Miles and Robert Cren-
shaw were present and formed the
presbytery of organization.

After service by the presbytery
the following presented letters and
became the charter members of

Thomastown Baptist Church: Jack-
son Brown, Caroline Brown, C. C.

Allen, Martha Allen, James R. Har-
rington, Theodocia Harrington, Rob-
ert Cheshire, Laban Armstrong,

Eliza Armstrong, Maria A. Arm-
strong, John Nash, Wm. Allen, Jr.,

Franklin Blalock, and Ora Pope.—
Fourteen members of a worthy band.

Elder J. J. S. Miles became the
first pastor. Following him we find

Anthony Goss, R. Crenshaw, Stansel

Rushing, Wm. McMurtry, D. A. El-
lington, A. H. Booth, T. D. Gwinn,

Wm. M. Farror, R. E. Melvin, R. G.

Barrett, A. J. Cockroft, J. J. W.

Mathis, J. H. Davis, W. P. Dorrill,

J. J. Moore, W. B. Williams, L. F.

Gregory, A. B. Hill, H. M. Whitten,

J. B. Perry, J. P. Neal, Vaughn, H.

C. Joyner, J. L. McMillon, C. T.

Johnson, the present pastor.

Some of those who served the

church as clerks were C. C. Allen,

first Clerk, J. W. Joiner, Jackson

Brown, Thos. B. Blalock, for many

years, J. G. Carnes, Drury Ellington,

S. Lee Stanton, the present Clerk.

Some deacons: John Nash, Jackson

Brown, Lee Stanton, J. D. Ellington,

Barney Blalock, H. G. Williams—

the last three being the present dea-

cons.

This church was organized in the
village of Thomastown, under a
brush arbor, located about where

the present consolidated school

building is located. When the house

of worship was built it was located

some five miles south of town on

the old Natchez Trace Military Road,

where it remained for some years.

Then the church was located in the

town again. After a few years the

church built about two miles south

of town. About four years ago Wake

—o—

Notes and Comments

In the church-yard near old Good
Hope Baptist Church, in the north-
eastern corner of Madison county,

Forest and Thomastown churches
united and built the house of wor-
ship back in town, where a splendid
house has been built by the member-
ship under the worthy leadership of
Pastor C. T. Johnson.

This fine old church, now 79 years
old, has done a splendid work. These
early Baptists were true to the Bible
and true to Baptist principles and
doctrines. They believed in discipline
when needed and did not fail to ad-
minister it, as the records of the
church of many years ago show.
Many true Baptists still live there
and are keeping house for God in a
fine way. Space will not permit
mentioning all the names of these
good people, so I refrain from start-
ing. May the Almighty One contin-
ue to bless them and make them a
blessing.

—o—

The Country Home

The good, old country home has
been the hope of the nation in all the
world's history. At least 75 per
cent of all the world's leaders in ev-
ery walk of life came from homes
back from the busy streets of the
city and town. Amid the vine-clad
and sun-kissed hills, where the gentle
zephyrs sighed in the tree-tops,
and where nature did her work un-
molested, there is where real men
and women are born. There are
many causes that work together to
make this true. The temptations of
the crowded life are not there, and
hours alone with time to think and
dream are necessary essentials in
the making of men and women.
These can be had out in the rural
districts where nature runs riot.

Another reason why the country
life is the place where leaders are
made, is the fact that the children in
country homes are reared to work.
Ere the first gray streaks of dawn
play across the eastern horizon these
country lads and lasses are out of
bed, out to the lot, cowpen, feeding,
milking and doing the chores. Late
hours in the forepart of the night
and late sleeping in the morning are
two deadly enemies of great men
and women. Out in the country, as
it used to be, when night comes on
the children were around the hearth-
stone where parents could teach and
supervise them. If they went out it
was with a suitable chaperon, us-
ually father or mother. Nothing is
more destructive to the lives and
welfare of young children than to
turn them loose, especially at night,
and let them run at large with all
sorts of company and to late hours.

The old-fashioned country home is
the best place in the world to raise
men and women worth while. Let
it be ever so humble, and let poverty
be seen in the surroundings, but if
love is there and parents and chil-
dren are compelled to work for a liv-
ing, if they have the stuff in them
of which men and women are made,
it will assert itself. Idleness is the
curse of the age. We have been too
rich and have reared our children in
idleness, and a sorry bunch in many
instances is the result. "Oh, my old
country home, how I love thee!" Back
to the farm, should be the battle-cry
of our nation.

—o—

Notes and Comments
In the church-yard near old Good
Hope Baptist Church, in the north-
eastern corner of Madison county,

ben Barrett. He was born perhaps
in Neshoba county, and went to
Leake county, and on to Madison
early in life. He was a faithful min-
ister of the gospel for many years.
I would like to have a sketch of his
life by someone who knew him.

At Slate Springs, in Calhoun coun-
ty, lives one of our aged ministers,
Rev. John McPhail. He is now 82
years old. He served churches for
many years in this and Webster
counties, and was a good preacher
for his chance. We love our old pio-
neer ministers. If more of them
were with us perhaps conditions
would be better.

The Mississippi Synod of the U.S.
A. Presbyterian churches met at
Coffeeville recently. Some fifty men
and women from this and other States
were present. Those who
came were splendid men and wo-
men and their meeting was inter-
esting and encouraging. Glad to
have some we knew back in Philadel-
phia with us. Old friends are
always new.

There has not been a time in many
years when faith in God is as essen-
tial to the ongoing of the kingdom
work as it is now. Hard times and
depression have been talked so much
and so universally that our people
have come to the conclusion that
they cannot do anything. If we will
re-read God's promises and take a
fresh grip on Him through faith
and press right on we will never
know we have a depression and the
Cause will prosper more than before.
And this is the way to heal the pres-
ent conditions. Let everyone who
knows the Lord try this. Only the
unsaved need to be afraid and give
up. "In the time of famine ye shall
be satisfied," is the promise of God
to His children. Believe Him.

—BR—

THE EVERY MEMBER CANVASS OF SOUTHERN BAPTISTS

—o—

DO YOU KNOW?

(By J. H. Anderson, Chairman
Central Committee)

What is the Every-Member Can- vass Movement?

An effort to enlist every Baptist
church in the South to support his
local church and all the causes fos-
tered by our denomination.

What other objective is there in the movement?

That one million church members
may be induced to contribute at
least one-tenth of their income to
the churches.

How much do we hope to raise during this next year?

Thirty-one million dollars for all
our local church expenses and \$9,-
000,000 for world-wide missions, in-
cluding State, Home and Foreign,
Christian education, old ministers'
aid, hospitals and orphanages.

—BR—

How long is the Every-Member
Canvass Movement to be continued?

Every year from now until Jesus
comes.

Who is the Executive Secretary of
the Every-Member Canvass?

Dr. F. F. Brown, pastor of the
First Baptist church, Knoxville,
Tenn.

What salary does Dr. Brown re-
ceive?

Not one cent. His church is lend-
ing him until May, 1932, without
cost.

What is the plan of organization
in the States?

Each State Secretary is heading
up his own State and appointing
committees in each District Associa-
tion who will, in turn, appoint lead-
ers and committees in each church
in his Association to put on the Ev-
ery-Member Canvass.

When is the Every-Member Can-
vass to be made?

November 29 to December 6. And
it is hoped that every church will
adjust itself to this time, so as to
make it simultaneous all over the
South. There will be great inspira-
tion in every church to know that
all sister churches, large and small,
are doing the same thing at the same
time. Every church will have a holy
ambition to do her best for the cau-
ses for which Jesus died, and to
measure up to all other churches of
the same size and strength.

How can laymen and women help
best in this movement?

First, by deciding to tithe, then by
inducing others to tithe, then by
talking up the movement on every
occasion.

Upon whom does the greatest re-
sponsibility for the success of this
movement rest?

Upon our pastors, God's chosen
leaders. The eyes of Southern Bap-
tists are on their ministers.

How much should a Christian give
to his church?

Not less than one-tenth of his in-
come. The Jews did that, and surely
Christians should not do less. Many
well-to-do Christians should give
more, especially at this time when
our denomination is in such dire
need.

What motive, above all other mo-
tives, should constrain every redeem-
ed child of the heavenly Father to
do everything possible for this Ev-
ery-Member Canvass Movement?

For Jesus' sake. No greater love
hath any man than that he should
die for his friend. But Jesus com-
mends Himself to us in that He died
for us while we were yet His ene-
mies.

—BR—
"What is the most outstanding
contribution that chemistry has giv-
en to the world?"

"Blondes!"—Tit-Bits.

Renew Your Health by Purification

Any physician will tell you that
"Perfect Purification of the System
is Nature's Foundation of Perfect
Health." Why not rid yourself of
chronic ailments that are undermin-
ing your vitality? Purify your en-
tire system by taking a thorough

course of Calotabs,—once or twice a
week for several weeks—and see how
Nature rewards you with health.

Calotabs purify the blood by acti-
vating the liver, kidneys, stomach and
bowels. Trial package, 10 cts. Fam-
ily package, 35 cts. All dealers. (Adv.)

The Sunday School Department

SUNDAY SCHOOL LESSON FOR OCTOBER 25, 1931

—
(By L. D. Posey, Jena, La.)

Subject: Paul in Corinth.

Golden Text: Now abideth faith, hope, love, these three: the greatest of these is love. I Cor. 13:13. R.V.

Scripture for study: Acts 18:1-11; for supplemental study, Acts 18:1-17; I Cor. 13:1-13.

Introduction

We are studying yet, the events of Paul's second missionary journey, and during the years 51 and 52 A.D., according to generally accepted chronology. The exact year, however, is of minor importance.

That part of this lesson that has to do with Paul's first letter to the church in Corinth, occurred about seven or eight years later, about the close of Paul's three year's stay in Ephesus, and not long before the close of his third missionary journey. For lack of space, no effort will be made to discuss that letter at this time.

When the unbelieving Jews succeeded in raising strife in Berea, Paul was sent to Athens, while Silas and Timothy remained behind. However, when the company reached Athens, Paul sent the others back with word for Silas and Timothy to come to him at once. The sacred record is silent as to the place and work of Luke during this period; and since we have no reliable word from secular history, one guess is about as good as another; so, no use to guess at all.

Paul was not idle during his waiting in Athens. Soon he was preaching to what was perhaps, from the human viewpoint, the most learned congregation that ever faced a preacher. In passing, this brief word will be permitted: In Athens, at that time, and in the past, was the superlative of every worldly attainment, which had culminated in a condition that made it easier, according to current statement, to find a god than a man. And thus ever. The education of the head without the regeneration of the heart (soul) is always followed by atheism, idolatry and lust. That is the secret of the world's debacle today. When, Oh! when, will Christians learn that their God-given task is to win the lost to Christ? When that has been done, God will take care of the other things in His own way.

Paul's work in Athens was not a failure, though he did not have the success there that he did at some other places. Among the saved, were persons of note, which shows that the power of God through the gospel, is abundantly able to cope with the wisdom of the world.

The Lesson Studied

The Corinth of Paul's day, was not the original. That had been destroyed in 146 B.C., and lay in desolation until restored by Julius Caesar in 40 B.C. By Paul's time, it was a city of the first magnitude in every way, having a population of some six hundred thousand, a large part of the people being slaves. The

moral condition of the people is revealed in the fact that each year, the virtue of a thousand young was sacrificed to the god of lust, in connection with idol worship. Again we have worldly wisdom and wealth on the one hand, and moral debauchery on the other. The degredation of these women connected with the heathen temple, accounts in large measure for the restrictions Paul placed on Christian women in the church in that wicked city. Now do not interpret this last statement to mean that I think God's law of woman's subjection to man, has ever been abrogated. The symbolism of woman's bobbed hair, is that she has thrown off the restraints God placed upon her, and thus violated that sacred relationship between God and her. Now that she has obeyed the god of fashion rather than Jehovah, He has left her as He did Eve in the garden of Eden. When she believed the devil rather than God, He left her to lead Adam to sin. Now He is letting woman lead the human race to moral destruction. Had many of our Christian women known the significance of this abominable fashion, they never would have submitted to it. Two faults here: One that the women did not study the Bible for themselves; the other that preachers did not teach the women the true meaning of what they were doing when they bobbed their hair.

When Paul entered Corinth, he found a man and his wife who had the same trade (tent-making) which he had. The Bible does not so state, but the reasonable supposition is, that they were already Christians, and being Jews, they had been driven out of Italy because the unbelieving Jews had caused trouble there, by rising up against those who had become Christians, as had been happening on Paul's missionary journeys. Be that as it may, Paul joined himself to them, and they worked during the week, and Paul entered the synagogue on the Sabbath (Saturday) and preached the gospel. Here, as elsewhere, Paul went to "the Jews first."

It was not long until Silas and Timothy came to Corinth, neither was it long until trouble was raised by the unbelieving Jews against Paul and those in Corinth that had become Christians. During that entire period, and for more than two hundred years more, the Devil made a direct fight against Christianity, and in the main, from outside the churches. Since the days of Constantine, his tactics have changed, and his fight has been from the inside of the churches. The modern expression covering the thought is, "boring from within." The dry rot in the heart of the giant oak of the forest, will sooner or later fell it to the ground as surely as the woodman's ax cutting from the outside. The difference is, the dry rot destroys the worth of the trunk of the tree; but the woodman conserves it to useful purposes. Moral: Apostasy in the churches destroys their usefulness; persecution of the

churches conserves their purity and strength.

It was about the time the fight began in Corinth, and when human weakness was beginning to assert itself, with the memory of past sufferings crowding in on Paul's mind, that he had one of his most helpful visions. Aside from this further knowledge of God's loving favor toward Paul, the vision had two distinct values to him: First, he received from God, assurance of protection from bodily harm; and second, that the Lord had much people in Corinth. True, at this time, they were known only to God; but by Paul's preaching of the gospel, they would be called out. Since Paul did not know "who," it was his duty to preach to "all." The gospel that will save any man, must of necessity be preached to all men. Nowhere in the Bible are we told that all who hear the gospel will be saved. But since we do not know who will receive it, we must obey the command of Christ and preach to all.

Friend, have you ever been persecuted for Christ's sake? If not, then you evidently have not been as faithful to him as you should have been. Have you received any special messages from Christ? If not, then it is possible that you have not lived as close to Him as you should, and he has left you without the comfort that otherwise would have been yours.

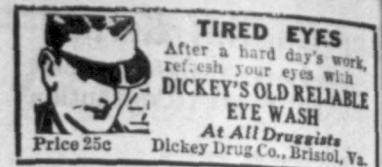
It was from Corinth that Paul wrote his two letters to the church in Thessalonica, and during his first stay in that city which lasted for one year and a half. So far as we know, these are the first letters of that kind, that he ever wrote. One thing remarkable about them is, the main teaching was in regard to the second coming of Christ. We have always been taught that that event will be as a thief in the night, and it will be to the world; but I Thess. 4:5, speaking to the Christians, says, "But ye, brethren, are not in darkness, that that day should overtake you as a thief." How carelessly we have read, and have been taught the scriptures. Only the unbelieving, and the Christians who have ignorantly or willingly perverted the word of God, will be surprised by His return. All of these living at the time He does come, but expecting a thousand years of righteousness before he comes, will surely be taken by the greatest surprise of their lives. Thank God He has let me know by the teaching of His word, that I will not be in that number. Brother, you can learn it for yourself if you will, if you will read the Bible for yourself with your mind open to the direction of the Holy Spirit.

—BR—

HELPING THE POOR

—
(By Louis J. Bristow, Supt.)

I have been talking to a woman who asked if we would admit a deacon of her church into the Southern Baptist Hospital as a charity patient. She said the deacon is a good man, a faithful church member, an upright Christian; that he has spent all he has, paying doctors and a hospital elsewhere, and now, that he has no more money, he wants to come to us. My first question was, "Why does he not go to the Hospital where he spent his money?" She said it did no free work. Then I



asked if her church would help with the necessary expense of the deacon's care? To this she gave a reply which is quite common, namely, that the church is poor and has "its own expenses" to meet, and cannot help its poor, sick deacon.

I have recited the above not because it is an isolated case, but because it represents hundreds of cases that are just like it, and forms a background for what I want to say to Southern Baptists.

The Southern Baptist Hospital was established as an agency through which Southern Baptists might minister to the sick. It was intended to be a missionary agency that gospel might reach the unsaved. It was supposed to do a reasonable volume of free service for the poor. Baptists and others expect such ministry: but Southern Baptists make no provision for it. The buildings have not been paid for and the whole denomination does not contribute to the Hospital enough money to pay interest on the building debt. We receive a little money in direct gifts with which to help the poor.

The total amount received during the month of September was seven dollars.

It costs the hospital about six dollars to care for one patient for one day.

But pastors and deacons and other church folk expect and demand that we shall take poor persons free of charge. And God has blessed us in our work and enables us to do quite an amount of free service. The free work we did in September cost the Hospital \$3,263.31 and blessed many lives. It is a glorious Christly ministry in which we are engaged, and we are happy in it.

However, there is a question which keeps bobbing up: If a church will not help its own poor who are sick, whom would it help?

P.S.—We have printed a booklet of "Hospital Stories" and will send a copy to any boy or girl who asks for it.

New Orleans.

—BR—

Tramp: "Lady, won't you help a poor man that has lost his family in the Florida flood and all his money in the Wall Street crash?"

Lady: "Why, you are the same man that lost his family in the Galveston flood and was shell shocked during the war."

Tramp: "Ain't it so lady? I'm the unluckiest guy on the face of the earth."

Gray Hair

Best Remedy is Made At Home

To half pint of water add one ounce bay rum, a small box of Barbo Compound and one-fourth ounce of glycerine. Any druggist can put this up or you can mix it at home at very little cost. Apply to the hair twice a week until the desired shade is obtained. It imparts color to streaked, faded or gray hair and makes it soft and glossy. Barbo will not color the scalp, is not sticky or greasy and does not rub off.

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—T. J.
Miss. Minister

MINISTERIAL RELIEF

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The time for making annual appropriations out of the cooperative fund for ministerial relief is near at hand. The outlook is dark for the wornout preachers and their widows, but in the language of Dr. Watts, Executive Secretary of the Board of Ministerial Relief and Annuity:

"We might as well be frank and say that the Board is helpless to do more or even to continue to do what it is doing unless the churches can send us more money. I hope that the every member canvass is going to help us, but it would not do for us to make promises on the strength of that hope, for we have been hoping against hope for the last few years and the contributions have dropped from \$422,000.00 in 1922 to \$70,000.00 this year."

And in reply to my inquiry as Chairman of the Mississippi Ministerial Relief Committee, as to chance to get other names on the roll of beneficiaries, he further says:

"I do not see any chance at the present to add names in Mississippi. We have now upwards of 200 applications from the various States that we cannot put on the roll under all the conditions. Really our collections are falling off again this year, and we shall not receive more than \$70,000.00 from the states against \$82,000.00 last year. With this diminution in contributions you can readily see our problem is acute."

Your committee has several applications on hand now for help for next year and quite a number more will come into our hands before now and the annual time for making recommendations to the Dallas Board. Under the circumstances, it would seem useless for your Committee to make further recommendations for appropriations until conditions improve. A few of the applicants knocking at our door for help are in abject destitution. I therefore ask the question I asked a year ago, if there are not some on our beneficiary list who will voluntarily withdraw to make room for a little help for those who have never received anything from the Board? Some of these who are on have been helped for quite a number of years. Perhaps by this time some of them may see their way to help our Committee to help others a little.

In response to my inquiry a year ago, some withdrew, making places for some perhaps needier than they, who had never received anything before. Now, your Committee is only your servant. If you are in great need and wish an application blank, let me know, and one will be sent. But you see the situation and of course will not be disappointed if no appropriation can be made. At this time of the year these old people are always anxious and needy, and in the present distressing depression, their cases will be even more acute.

In the forthcoming every member canvass, let all of us do all we possibly can and help to bring a brighter day for these old people and for the cause in general.

T. J. Bailey, Chairman,
Miss. Ministerial Relief Committee.

THE LEGIONAIRES AND LAGER-BEER

—o—

(From The Baptist)

Another annual convention of the American Legion has been held; this time at Detroit. If headlines are to be trusted, the deepest desire of the delegates found expression in the cry, "We want beer." Many of them, according to news reports, imbibed rather freely of that beverage. Time says, "\$110,000 worth of liquor was imported to slake the palates of thirsty Legion delegates." Wanting more than the bootleggers could supply, certain Legion men established headquarters in Windsor by a Canadian liquor house, near the ferry, and advertised the fact that liquor was easy to secure. Customs officials are reported to have taken several thousands of bottles, and in some instances cases of liquor, from Legion men returning to Detroit. A "special" to the Chicago Daily Tribune quotes Dr. A. D. Runnels of Windsor Central United Church as publicly declaring, "Hell has broken loose in Windsor" as a result of the "orgies" of American Legionnaires.

A Canadian newspaperman, Mr. Ben Spence, deplored the "maudlinism" of our veterans. The public welfare commission of Detroit reports that twenty-five men in uniform had to be given hospital treatment as a result of alcoholism.

By a vote of 1,008 to 394, the convention called for a referendum on prohibition. This has been played up by the public press as proof that the American Legion is overwhelmingly wet and also as evidence that people generally are now persuaded that the Eighteenth Amendment should be repealed. To draw such conclusions from the action of less than 1,500 former soldiers is hardly warranted. It is fair to assume that the great body of veterans was not represented by that vote and it is certain that large numbers of them felt disgraced by that small fraction of their membership that exhibited such lewdness and drunkenness at this convention. But the vote itself, even if it did represent the entire membership, does not label the Legion as wet. There are dry men who think a referendum would be a good thing.

Addressing the Legion's steering committee, General Harbord said, "There is uneasiness in this country about the American Legion." He was thinking of what they might do about the Bonus and he added, "I cannot imagine anything more ridiculous than for you to go to Detroit with a program of relief for the whole country, and at the same time hold out a tin cup. If you do that you will be laughed at." It required the personal appeal of President Hoover to avoid that "ridiculous" thing. Even then the vote stood 902 to 507. But there was no such pressure brought to bear to warn these men against the selfish folly of holding out a beer mug.

For more than a generation, the Legion is destined to play a paramount role in American politics, according to General Harbord. He said to these men, "Within the next fifteen years, you will dominate both State and Federal governments, have a majority in both houses of congress and have one of your number in the presidential chair." There

was a considerable measure of spread-eagle oratory in that speech but all will admit the Legion is a potentially influential organization. Conscious of that power, the better element of that body are not concerned about what America may put into any tin cup or beer mug but rather are anxious to learn how they may contribute most to the general welfare of their country.

—BR—

LAKE CHARLES (LA.) CHURCH MUSIC FORUM

—o—

(Ernest O. Sellers)

A successful Church Music Forum was held recently at Lake Charles, Louisiana. Nearly every church and denomination (except, of course, the Roman Catholic) had its pastor and others present, all taking a lively part in the discussions. Representatives were also present from Beaumont, Texas, Jennings, Louisiana, and most of the surrounding towns.

The forenoon session was for the clergy. Such subjects as, "The Minister and His Music," "An Adequate Church Musical Program," "The Musical Personal and the Minister," were presented and discussed in a lively but a sympathetic manner. The ministers' responsibility for the quality as well as quantity of the church music was generally accepted.

During the late afternoon clergy, choir leaders and members and others interested, a goodly number, discussed Church Music from the standpoint of those actually furnishing the same. Some most interesting questions were asked and the problems as faced by church musicians were most earnestly discussed.

The evening session was a demonstration. An interesting variety of music anthems, chorals, organ and voice solos, trios, and duets were presented by the singers from the various churches. The selections, varied from glorified gospel songs to compositions by Dudley Buck and Gounod, were most effectively sung and listened to by a large and an appreciative audience. Much was also made of congregational hymn singing. A fitting climax an impromptu chorus made up of all the choirs and singers, sang "Day is Dying in the West" most effectively.

This coming together of Episcopal, Baptist, Methodist, Christian and other church pastors and musicians was effected by an interested layman, Mr. Clarence Managan, an 1 called forth much favorable comment and requests for still other gatherings. Lake Charles has shown the way to arouse interest and to encourage the best in church music. What cities will follow? Churches and pastors must be aroused to take their musical programs seriously and the Lake Charles plan is a most effective one in helping to secure that result.

BAPTIST BIBLE INSTITUTE
New Orleans, Louisiana.

—BR—

MORTON T.E.L. CLASS INSTALLS OFFICERS

—o—

The T.E.L. Class of the Morton Baptist Church held its regular monthly business meeting Tuesday afternoon, Oct. 6, in the home of Mrs. X. O. Scheely, with Mrs. Morris Tullos as co-hostess. After the regular routine of business was transacted the following incoming offi-

cers were installed by the teacher, Mrs. N. T. Stuart. Mrs. N. T. Stuart, Teacher; Mrs. W. A. Jones, President; Mrs. Otho Buntyn, First Vice-Pres.; Mrs. Della Jarvis, Second Vice-Pres.; Mrs. A. T. Cooper, 3rd Vice-Pres.; Mrs. Dr. Webb, 4th Vice-Pres.; Mrs. Morris Tullos Secretary; Mrs. W. S. Still, Reporter. This was followed by a very inspiring talk on duties of the officers by the Rev. W. L. Meadows.

Guests for the afternoon were Rev. and Mrs. W. L. Meadows and Mrs. L. F. Townsend.

—Mrs. W. S. Still, Rptr.

—BR—

JUDSON COLLEGE

—o—

The outlook at Judson College, Marion, Alabama, as it enters upon the fifth week of the session is most promising. In its student body are represented the States of Alabama, Mississippi, Florida, Louisiana, Georgia, Tennessee, Texas, Michigan, Illinois, and Oklahoma, as well as two foreign countries. From Cuba there is Senorita Evangeline Hernandez, who came because her mother attended Judson. From Japan comes Miss Emma Ray, daughter of Rev. and Mrs. J. Franklin Ray, missionaries to that country. The following students come from Mississippi: Misses Chellie Cole, Waynesboro; Lucy Lee Conard, Meridian; Katherine Cooper, Laurel; Sarah Dodds, Clarksdale; Clara Eley, Moss Point; Marion Hughes, Meridian; Mary Louise Hulett, Hattiesburg; Mary Jane Lyle, Louisville; Mary Carolyn McCormick, Shubuta; Ruth McGee, Leland; Edith Moore, Laurel; Margaret O'Quinn, Leland; Julia Patton, Shubuta; Helen Pou, Petal; Marguerite Quin, Leland; Elizabeth Ramey, Waynesboro; Cecile Ryan, Kewanee; Robbie Tinson, Ellisville; and Marianne Hicks, Laurel. The freshman class is a splendid body and a remarkably large per cent of last year's student body has returned.

Mention should be made of recent gifts to the college. \$3,000 in cash and gifts has been contributed. \$1500.00 was given in cash, the sun parlor was furnished by the Marion Chapter of Judson Alumnae, the registrar's office was furnished by the Birmingham Chapter, and new typewriters were furnished by trustees and other friends.

The Baptist W.M.U. of Alabama is working to pay the salary of a professor of the college. In one of the class rooms on the first floor of the W.M.U. Hall there will thus be a teacher supplied by the same organization that gave the Hall.

Cornelia E. Cooper,
Associate Professor of Eng.



TICHENOR'S
A POWERFUL
ANTISEPTIC

The Children's Circle

Mrs. P. I. Lipsey

Bible Questions No. 17: October 22

ISAIAH

For Children Under 12

1. During the reigns of what kings of Judah did Isaiah live? Isaiah? 1:1.

2. What was his father's name?

3. In the year that king Uzziah died, what wonderful and holy sight did God give Isaiah? Is. 6:1-3.

4. How did this make Isaiah feel? Is. 6:5.

5. How was his mouth cleansed? Is. 6:6, 7.

6. What was Isaiah then ready to be? Is. 8.

7. Please commit to memory verses 1 and 6 of the 55th chapter of Isaiah: Tell me whether you are a Christian or not.

For People Over 12

1. From reading Is. 1, what would you say about the people of Israel?

2. Read Isaiah 5:1-7, and tell the story of God's vineyard, in your own words.

3. What does God say about those who drink wine? Is. 5:22 and 24.

4. Of whose sufferings does Is. 53 tell? Is. 53:4-7.

5. Please commit to memory Is. 58:13, 14. Will you try to do this?

6. Of whom is the prophet speaking in Is. 9:6?

—o—

My Dear Children:

Some of you must tell us next week what you saw at the Fair that impressed you most. Lots of people are going by in cars, going to it, and I'm sure some of you are in the cars. Perhaps you will see the movie man and his "wonder"-horse, Tony, or the lady-flyer, or the marvelous people and things that are waiting for you behind the screened entrances. Perhaps you enjoyed the auto races. Whatever it was, let us hear from you.

One thing about the Bible Answers. When you write a letter to be sent with the answers, don't write the letter and the answers all together. I use the letter at once, but keep the answers until the end of the month, and sometimes I have to copy one of them. So if you can, use two pieces of letter paper, won't you?

In a few more days, I think we will have our \$5.00 for the Baptist Bible Institute. Also, we already have the October \$10.00 for the orphans. That sounds good, doesn't it? It is good, but we must remember that we must go on doing as well, and get together this \$15.00 every month. It won't be hard, if we keep it in mind.

Goodbye, my children. Study hard in school, make good grades, and have a good time playing in recess. There, I almost forgot to tell you that Julia Frances is in the second grade. Much love, from

Mrs. Lipsey.

—o—

Crystal Springs, Oct. 8, 1931.

Dear Mrs. Lipsey:

Do you know how to make puzzles for surprise boxes? Here is the way you make them. Get two pretty pictures the same size and a piece of pasteboard. Paste one picture on one side of the pasteboard, and the other on the other side, and then cut it into small pieces. This gives you a cut-out puzzle, like you buy. One can think up other things to put in a surprise box. Please put me on the Study Roll this week for the Bible answers. Miriam and Canoy, my little brother and sister, and I, are sending one dollar for the orphans and the B.B.I. girl, half to each. Lovingly,

Canoy, Miriam and Lura Clark.

So much obliged, Lura, for your telling us how to make the picture puzzles. Perhaps the Sunbeams will like to make some of these. The

money for the orphans and B.B.I. girl is very welcome, from you three. Did I get little brother's name right?

—o—
504 McKinley Street,
Pascagoula, Oct. 7, 1931.

Dear Mrs. Lipsey:

Here comes the Jolly Four again, should have written sooner, but since school started we have so much studying to do and our two weeks revival meeting just closed last Sunday night. We only missed one sermon, sure enjoyed the good preaching and singing. Dr. Patterson did the preaching and Bro. Rolland was our song leader. He had a sunshine chorus with the children, which was very interesting. I (Johnnie) joined the church and was baptised Sunday night. There were thirteen converted, ten joined by letter. I feel sure I can do more for the Lord than before. We will do our best to help send the (\$4.00) four dollars for the B.B.I. Student. We are enclosing (\$1.00) one dollar. Please give seventy-five cents to the orphans and twenty-five cents to the B.B.I. student. With love and best wishes to you and the orphans.

The Jolly Four,
Joyce, Zelma, and Sarah
Katherine Vanosdol.

Well, these are good reasons you give for not writing girls. We are so pleased to get the gift, and I have put it on my book as you direct. Thank you, and how good that you have joined the church, Johnnie! Now, to be always a good Christian.

BR

THE NEARNESS OF GOD

—o—
(By H. H. Smith)

Hardly anything would do more for the present generation, perhaps, than to cause it to realize the presence of God in the world. To multitudes today, both professing Christians and those known as irreligious, God seems to be far away. In many cases, their belief in God is such a vague thing that it can hardly be called faith. Faith, in the Bible sense of the word, is a very active thing. It is far more than mere assent of the mind; it is belief with such strong convictions that it leads to action. "And what shall I more say? For the time would fail me to tell of Gideon, and of Barak, and of Samson, and of Jephtha; of David also, and Samuel, and of the prophets: who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens."

That is what the inspired writer of the Hebrews tells us faith in God will do. To those heroes of faith God was "closer than breathing and nearer than hands or feet."

In Dr. Branscomb's fine book, "The Teachings of Jesus" (Cokesbury Press), there is a paragraph on this subject, showing how Jesus regarded the presence of God in the world: "But in the actual concrete world Jesus saw God everywhere. He walked at home in a universe which a heavenly Father has fashioned for His children. Consider the lilies dotting the fields with color and bordering the dusty road in their

purity—their garments came from the hands of God! The birds that never sow nor reap nor gather into barns are nourished by the daily care of God. In the natural processes of the heavens He saw God's constant activity. He makes each sun to shine. The fresh rain is His gift to good and bad alike, Jesus never relegated God's activity simply to one long past divine act of creation. He gave thanks to His Father at the beginning of each meal. He told His disciples to pray, 'Give us this day our daily bread.' He saw in all those natural processes which we call physical laws simply the direct expression of God's active will."

What Jesus tells us about the nearness of God is not mere speculation, but the teachings of the Son of God who came to "show us the Father." Let us realize that God is here, right here now,—closer to the writer than the person sitting near-by; closer to the reader of these words than the nearest person in the room. Paul believed in the nearness of God with all his heart,—and see what it made of him! "Though He be not far from every one of us; for in Him we live, and move, and have our being."

Ashland, Va.

—BR—
WHAT WOULD YOU DO?

His wife and two children were sick; one of the children was in the hospital.

And yet this is not a "hard-luck story." But for the facts stated certain valuable lessons might never have been learned.

A married student at the Moody Bible Institute, Chicago, was confessing that he had not known how to "rest in the Lord, and wait patiently for Him." He did not know the meaning of praying with assurance.

"We had been fortunate in our family for a number of years," he said, "in escaping sickness and other disabilities requiring the service of a physician. For this reason, and because of our limited income, we budgeted but a small sum to our health account.

Living as carefully as possible, there yet was barely enough to meet necessary expenses from month to month. How could a formidable medical and hospital bill be met?

"Satan made capital of our concern," he testifies, "and before long we were in the slough of despond. No extra work was available, and no source of added income appeared.

Praying continued for several days, but these prayers were too sadly faltering and lacking in confidence. Nevertheless, victory was ahead.

"One morning God gave us a spirit of assurance that all our needs would be met. From that hour we had perfect rest and confidence."

Four days later a letter came to hand, bearing the date of the day of blessed assurance, written by a young man whom the student had some years before influenced in a Sunday school class of which he was teacher. This distant friend indicated that he seemed led of the Lord to forward a check to his former teacher, though he knew nothing of the great need. The enclosed check was for a sum sufficient to cover all the expenses chargeable to sickness.

Philippians 4:19 glows with a new radiance for this family.

—BR—
PROTEST

I notice in The Baptist Record on page 4 in second column, it says: "It is said that \$3,500,000,000 are spent annually by the nations for armaments. 'What fools these mortals be!'

Now, the use of the word "fool" does not sound good nor look good on the pages of a Christian paper in the form that it is used on page 4 of Oct. 15, for the Bible says if we say "thou fool" we are in danger of hell fire and I don't think we should have such things used in our Christian papers, as the Bible speaks against first because it is not in accordance with God's will and second because it is not right to use such words in that way in our paper. Now, I was impressed by the Spirit to write this letter and hoping I have not offended anyone, I am,

Very truly,

—Mrs. J. P. Bayless.

P.S.—I am a member of the First Baptist Church of Marks, Miss., and am trying hard to live as God would have me live a Christian life.

—BR—

"Your hair needs cutting badly, sir," said the barber.

"No, it doesn't," retorted the student. "It needs to be cut nicely. You cut it badly last time." —Ex.

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LIQUID OR TABLETS

Relieves a Headache or Neuralgia in 30 minutes, checks a Cold the first day, and checks Malaria in three days.

666 Salve for Baby's Cold

Thursday, October 22, 1931

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Now Is The Time For Church Action

The budgets for 1932 based on a thoroughgoing Every Member Canvass to be made November 29 to December 6 will soon be adopted by the churches.

A host of pastors have signified their willingness to participate in the Service Annuity Plan of The Relief and Annuity Board which will provide ministers with disability and age income and income for their widows and orphans.

But to make the Plan effective it is necessary for the churches to join with the pastors and The Board by providing in their local budgets the moderate sum which the Plan requires. Let it be provided.

The Board will gladly give any information desired.

The RELIEF AND ANNUITY BOARD of The SOUTHERN BAPTIST CONVENTION

1226 Athletic Club Bldg., Dallas, Texas

B. Y. P. U. Department

"We Study That We May Serve"

AUBER J. WILDS, General Secretary
Oxford, Mississippi

NEWTON COUNTY ASSOCIATIONAL B. Y. P. U. HOLDS MEETING WITH NEW CHURCH

The Newton County Associational B. Y. P. U. is making progress month by month and each quarter hold an interesting meeting in some section of the association. This quarter the meeting was held in the New Island Church and the following program was planned: The song service was led by Mr. M. J. Scarborough, Scripture reading by Mr. A. A. Roebuck, President of Clark College; Prayer, and then the reports from the various unions handed in. Following this the Associational officers gave reports of their work for the past quarter after which the program under the subject of Efficiency in Christian Living was presented. A sword drill contest between Intermediates led by Mrs. T. B. Gallaspy, a contest in Memory Work between Juniors led by Miss Rose Frances Rowzee, a talk "Efficiency in taking part on program," by W. B. Cooper, a talk, "Efficiency in Getting and Presenting Records," by Maston McCullan, a talk, "Efficiency in Committee Work," by J. E. R. Saunders, were all given in an interesting way. After the report of the secretary the meeting was adjourned with a special song by Miss Melba Worthen.

—o—

SECOND CHURCH, KOSCIUSKO, ORGANIZES B.Y.P.U.

We are happy to report the organization of the B.Y.P.U. in the Second Church of Kosciusko. Two unions were started with Mr. M. C. Doss being elected as President of the senior union, with Mrs. Nell Ross Corresponding Sec'y., and Mrs. Blanchard was elected as leader of the Junior union. We are indebted to Mrs. Ross for reporting this new work and as she writes she says that the unions have set the standard as their goal and are working hard to be A-1 unions. Congratulations, Second Church, Kosciusko, we are counting on you.

—o—

LAUDERDALE CO. ASSOCIATIONAL B.Y.P.U. ELECTS BROWN

The Lauderdale Co. Associational B.Y.P.U. met in a call Business Meeting, October 1st, at 41st Ave. Church, to consider the resignation of their present President, Mr. W. E. Green. Mr. Green has within the last year heard the call to preach and becomes pastor of the Mt. Vernon Church, hence felt the necessity of yielding the presidency of the Associational B.Y.P.U. The Organization accepted the resignation and in his place elected Mr. J. H. Brown, of Marion. Mr. Brown has been leader of District Five and is very capable of filling this new office. All District Leaders pledged Mr. Brown their full support and cooperation.

—o—

MISSISSIPPI LOSES TO ALABAMA ONE OF HER BEST WORKERS

Our loss is Alabama's gain—Mrs. H. B. Waller, Intermediate B.Y.P.U. Leader of First Church, Corinth, for several years and one of the best in the South, also one of the promoters and maintainers of the Alcorn Associational B.Y.P. U. has moved from Mississippi to Sheffield, Ala. We hate to lose Mrs. Waller from our State and commend her to these next door neighbors as being worthy of their best interest.

ALL COLLEGES REPORT SPLENDID BEGINNINGS IN THEIR B. Y. P. U. WORK

The work of our three Baptist colleges this year starts off in a splendid way this year and the year bids fair to be as good as the best we have in any previous year. Mr. James Sullivan, ministerial student and captain of the Mississippi College foot ball team, is serving his second year as B.Y.P.U. Director at Mississippi; Miss Roberta Izard is

the pilot of the B.Y.P.U. work in Woman's College, and Miss Hazel Bunch is at the steering wheel of the Blue Mountain College B.Y.P. U.'s. We are glad to introduce to our people these three directors and shall notice with interest the progress of the work under their leadership.

—o—

DURANT B.Y.P.U.

The Intermediate B.Y.P.U. of the Durant Church, has started off the new year with very much interest. The following officers have been elected:

President, Terry Suber, Jr.; Vice-President, Cargill Howard; Recording Secretary, Miles Ray; Corresponding Secretary, Annie Watson; Treasurer, B. B. Dickens, Jr.; Daily Bible Readers' Leader, Louise Howell; Pianist, Betty Wilburn; Chorister, Jack Myers; Group Captains, 1—John Wilkes, Jr., 2—M. D. Bain, Jr., 3—Lynn Fleming, 4—Will Ellen Durham. Miss Fannie Roberson is our new Leader.

Corresponding Sec'y.

—o—

Listen, everybody! It's almost time for the big convention! Will you be there? M.S.C.W. will! Look for us!

We have been doing quite a few things to our Workshop this week. In fact, if you should drop in, you would hardly recognize it. The rose trellis in front has a nice new coat of white paint. We have to thank three of our Columbus friends for this. Mr. John Laws furnished the paint, and Mr. Bob Fancher and Mr. J. H. Fancher did the painting. The rose trellis truly smiles its thanks to these gentlemen.

Now that you have seen our new outside appearance, take a peep inside. The first thing you will see is a brand new shining coal skuttle beside a freshly polished black stove. Mrs. J. D. Franks polished the stove, and Mr. W. N. Puckett presented the coal skuttle. I tell you, the folk know how to provide for cold and coal! Then if you stay long in our living room, you will see the many beautiful leaves that Mr. Puckett has brought for decorations. We don't need to go to the woods—we have the woods brought to us. Thanks to Mr. W. N. Puckett!

And now let's go into the sawdust room! What do you see? Why, it's nice, fresh sawdust, furnished by Mr. Backstrom, and hauled by Mr. Puckett. We can never tell these gentlemen how much the Workshop appreciates them, but we will say, "Thank you."

The Advisory Committee of the Baptist Workshop is active again. This Committee, composed of Columbus people, namely, Mr. Frank Parsons, Mr. E. L. Caine, Mr. W. N. Puckett, Mrs. Hick McClanahan, Dr. J. D. Franks, and Mr. H. L. Simmons, was chosen by the church before the Workshop was built to devise ways and means for the Baptist students at M.S.C.W. The Committee functioned until last year, solving problems that the Workshop girls could not, giving of their time and money to our cause. We are happy to have them back at work again. We thank them for their interest, and we hope that with their help, the Baptist Workshop will grow more this year than ever before.

And now we must sign off in

order to pack our grips for Jackson. See you there!

—BR—

ORPHANAGE NEWS ITEMS

Itta Bena Sunday school is the latest to report a monthly contribution for the Orphanage. Rev. W. E. Farr is the present pastor.

The children of the Home enjoyed the Fair last Thursday, as this was institutional day, they were admitted free. They are very thankful to Miss Stire and the Fair Association for their courtesy.

Applications for the admission of children into the Home are rapidly increasing, as the winter months draw near.

Any information desired concerning the preparation of Thanksgiving boxes, etc., may be secured upon your request.

The repair work ordered by the Board at its last meeting has almost been completed. It was discovered that the walls of some of the buildings were apt to fall at any time, endangering the lives of the children. Mr. J. M. Evans, member of the Board, had general supervision of the work, and has gotten it done at about half the cost estimated by the architect.

Winnie Haimes, Rptr.

—BR—

SUNFLOWER COUNTY PASTOR'S CONFERENCE

The conference met at Inverness, October 13th. The program was an intensive study of Mal. 3:10 and I Cor. 16:2. The resulting discussions were very spirited and beneficial. Newly elected officers are J. S. Deal, President, and D. L. Sturgis, Secretary.

Much of the time of the conference was spent in a careful and prayerful formation of plans for the coming every-member canvass. Our people are very hard-pressed financially, but they are reaffirming their faith in God and His ability to work out all things for their good. The pastors of this county are determined to fight to the very last for the program of Jesus, and they call upon the people all over the state to join hands in the struggle for the glory of Christ.

W. A. BELL.

—BR—
Wife (reading the ads): "Here's something I want, dear; a lovely box of perfumes, containing chypre, rose, violet, lily of the valley, and heliotrope, all for \$10.00."

Husband: "Huh! It's just like a foolish woman to exchange \$10.00 for five scents."—Ex.

—BR—
A writer says that only those who have suffered can write modern fiction. If so, anyone who has read modern fiction should be able to write it.

—BR—
"STACK-POLE BIBLE STUDY" by Rev. G. W. Riley, Clinton, Miss. First edition sold within six months. State W.M.U. gives credit on seals as Mission Study. Price 50 cts. Orders of five or more to author, 40 cts. Baptist Book Store, Jackson, Miss., also handles them.

Build a Circulating Library of Baptist Doctrinal Books in every Baptist Church and Sunday School.—For the plan write... C. S. WALES

BLUE MOUNTAIN, MISS.

Thursday, October 22, 1931

PEACE! PEACE!

To Members of Religious Groups in America:

Dear Friends:

The American Friends Service Committee, a national Committee of the Society of Friends (Quakers), sends you greeting.

We are constrained to believe that the General Disarmament Conference to open in Geneva in February, 1932, can be made to mark a turning point in human affairs. Never before, in the history of mankind, have the devastating results of war been so clearly indicated and so generally recognized. Past generations, indifferent to the warnings of prophets, economists and statesmen, have consistently prepared for war, have regarded war as the natural arbiter of international affairs, and have proceeded as the national arbiter of international affairs, and have proceeded from one conflict to another. It would now seem that the peoples of the world have reached the limit of their power to recuperate from the disaster of war. Hand in hand with a vast increase in man's powers of destruction has gone an equal increase in the effect of war upon a more complex social order.

President Hoover in his recent speech to the convention of the American Legion voiced the growing conviction of millions of men, when he said that the present world-wide economic crisis is the result of the World War. In our present delicately adjusted, inter-dependent world, the destiny of every people, however strong or weak, is inextricably linked with the fears and fortunes of the world. The law of love, the teachings of Hebrew prophet and of Jesus, are being fulfilled in the sweep of world affairs. Men are beginning to realize that they must cooperate or perish, materially as well as spiritually.

We cannot contemplate, therefore, with indifference, the persistent preparation for war throughout most of the world. Least important is the fiscal question of how the nations should spend their public revenue,—whether to spend billions of dollars annually in subsidizing makers of war material and the military personnel or upon purposes more closely related to the needs of suffering humanity. It is the menace of future war with which we are chiefly concerned. Armaments are the expression of a philosophy of international conduct and their very existence tends to perpetuate this philosophy. War is not inevitable except as armaments tend to make it so. It is not rational or natural for a civilization to attempt to destroy itself, but this disaster is likely to happen if men continue irrationally to think about it and plan for it.

The Disarmament Conference of 1932 will meet under unique conditions. Never before have the peoples of the world so clearly recognized that their opportunity for normal living depends upon the constant maintenance of international peace. If the use of armaments may destroy the civilization that has prepared them, it is worse than folly to continue them. The issue is not now one of limitation; it is one of abolition. We believe that the time has come, in the evolution of public opinion, to free mankind from the fiscal

burden, the political menace and the spiritual decay incident to military preparation. The Kellogg Pact, the world-wide economic crisis, the growth of public opinion as to the effects of war, constitute a setting in which such a program of abolition can reasonably be inaugurated.

Are the religious forces of the world content to wait until economic necessity has impelled the result foretold by prophetic vision? It is our hope that the day of freedom from the menace of war may be hastened through the dynamic of religious faith. The churches of America could devote this period to a great crusade on behalf of the abolition of war preparation. Such a crusade could definitely affect the results at Geneva and could thereby change the course of human affairs.

Sincerely yours,

—Vincent D. Nicholson,
Chairman Peace Section.
—Clarence E. Pickett,
Executive Secretary American
Friends Service Committee.

—BR—

T. T. MARTIN AND HIS THREE NIGHT CAMPAIGNS

(By A. D. Muse, Pastor, First Church, Pauls Valley, Okla.)

Dr. T. T. Martin has just been here for three nights. These were the most strenuous, stressful days of evangelism seen since the rise of modern evangelism. Churches can do without evangelists but they can't do without pastors, and Brother Martin himself is telling the churches everywhere that if necessary eliminate the evangelist and stand by their pastors and Bro. Martin is taking three of his greatest messages and going to the churches for a three night campaign. He spoke here on "Saved as Abraham was Saved and Blessed as Abraham was Blessed" and the second night on "Salvation as taught by the Catholics' Bible" and the third night on "Five Evidences of God."

I have been hearing Brother Martin for twenty-four years.—He is in the pink of health, his voice is as clear as a silver bell. He stirred my people as I have never seen any man stir any people. Nobody has been in my office since he was here but he has been telling of the marvelous blessings that came in his life in his three messages.

Let me say these earnest words to the pastors everywhere. In these awful days when an evangelistic campaign is almost impossible, have good sense and do the greatest single things that I know of, and invite Brother Martin to come to your church for three nights and advertise him well and get your people to hear him.

—BR—

COPIAH COUNTY ASSOCIATION

—O—

Was held at Georgetown the 6-7 of this month. Many told me that in attendance they did not think it had ever been surpassed. The spirit was fine as there was not a discordant note struck. The reports and discussions were all good. Some out-of-the-county brethren who took part in the program were as follows: Dr. R. B. Gunter, Supt. Wayne Alliston, Rev. Jack Cranford, Dr. B. H. Lovelace. Songs by Glee Club of County Line Junior College added much to the first day's program. Judge D. M. Miller re-elected

Moderator, M. P. Jones, Clerk, W. G. Summerall, Treas.

A brief summary as follows: No. of churches reporting, twenty-eight. Total membership, 6,141. By baptism, 208. By letter, 254. Families taking Baptist Record, 391. Total enrollment in S.S., 2,945. Enrollment in B.Y.P.U., 885. W.M.U. enrollment, 743. Gifts as follows: W. M.U., \$3,296.73. Total given by all the churches for local work, \$33,155. 11. Given by all the churches for missions, \$6,202.38. Total for all causes, both local and missionary, \$39,827.42. There were 135 tithers reported.

This closed the 45th annual session of Copiah Baptist Association.

—M. P. Jones, Clerk.

—BR—

RIENZI

I have just closed my sixth year here with Rienzi Church. I am happy to know that the church has more than doubled its membership.

We have a splendid B.Y.P.U. and a really interesting Sunday school. Our B.Y.P.U. was recently awarded a nice banner for being the largest in attendance at the county rally.

I am praying that the Spirit of God may move mightily upon the hearts of Southern Baptists, that they may give to missions this year as we never have.

It is said that Edison, when a young man, walked into a great city telegraph office and asked for employment. The chief motioned to the young man to take his seat at the table at which the press news was to be received.

He quietly did so, and when the work was finished the position was his. All Edison wanted was a chance.

And is not this the meaning of God's word in Mal. 3:10? "Prove me now. Bring ye all the tithes. Prove me now; if I will not open the windows of heaven and pour you out a blessing."

God is saying, "I would rather fling them open and pour forth than keep them shut and held back. I opened them for Moses and the sea parted. I opened them for Joshua and Jordan rolled back; and I will open them for you, if you will only let me."

Then may we give God a chance.

—J. O. Guntharp, Jr.

—BR—

RANKIN COUNTY CHURCHES

Brother J. W. Steen sends a synopsis of reports of Rankin county churches to the Association. We are grateful to him and hope other Associational Clerks will do the same.

A Few Observations

Number of churches, 30; Number of baptisms, 155; total number of members, 3596; Number of Sunday schools, 27; number enrolled, 2243; number families taking The Baptist Record, 25; in addition to these, one church has 90%; number of churches observing the Lord's Supper one or more times, 18; number of churches having W. M. U., 8; amount contributed by W.M.U., \$961.50; number of churches having one or more B.Y.P.U.'s, 12; total number of B.Y.P.U.'s, 31; number enrolled in B.Y.P.U.'s, 575; total church expenses, \$10,934.75; gifts to Cooperative Program, \$1,473.69; total to all missions, \$2,360.49; number of churches on Budget for L. C. E. & M., 3.

Fraternally,—J. W. Stien, Clerk.

In Memoriam

MRS. LILLIE BARNES SANDIFER
Wife of Dewitt Sandifer, near Gatesville, had her home-going July 19th, 1931.

Mrs. Sandifer had passed the meridian of life and all the children grown.

It was my joy to be the pastor of this good woman and other members of the family.

She was a devoted wife, a loving mother, and a beautiful Christian life and character.

She leaves her husband, Mr. Dewitt Sandifer, four sons, three daughters and other relatives and friends to mourn her going.

May the Great Comforter be theirs to sustain them.

Funeral service was held at County Line church, where her body rests until Jesus comes back.

—M. P. Jones,
Her Pastor.

GRENADA SUNDAY SCHOOL

The Young People's Department of the First Baptist Church, Grenada, Mississippi, awards at the close of each quarter a banner to the class having the highest average. The Steadfast Class, of this department, has attained this banner for three quarters out of the year. Through class interest and cooperation this class has reached an average of approximately 92% for the three victorious quarters.

This group of prayerful and attentive church members are carrying on a beautiful piece of work for the Master. One teacher, with a teacher's diploma, has been sent from them.

The class officers are as follows: President, Lola Mae Perkins, First Vice Pres., Kathryn Betz; Second Vice Pres., Louise Spain; Third Vice Pres., Frances Rose; Secretary, Frances Wright; Treasurer, Maggie Gresham; Reporter, Ellen Roberts; Teacher, Mrs. W. E. Weir.

—Pres. of Steadfast Class.

—BR—

SMITH COUNTY ASSOCIATION

It was our privilege to have the Smith County Association meet with us at the Taylorsville Baptist Church Wednesday and Thursday, October 7-8. There was a good attendance in spite of the fact that several of the churches sent no messengers, and much interest was shown in all phases of the work.

Rev. D. W. Moulder was elected Moderator, and Mr. M. Y. Miley re-elected Clerk, an office he has held continuously for twenty-three years. Rev. L. G. Bassett, of Louin, preached the Associational Sermon.

Mr. J. E. Byrd represented the State Convention Board, and spoke in behalf of the Southwide Every-Member Canvass for November 29-December 6. Rev. C. S. Moulder, of Woman's College, spoke on Christian Education.

On Thursday afternoon the body passed resolutions in memory of Rev. J. W. Hudson, deceased pastor of the Taylorsville Church, who was sadly missed in every phase of the work.

The Association adjourned to meet

Thursday, October 22, 1931

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W.F.GRAY'S

GENUINE

OOTMENT

PRICE 25¢

708 Gray Bldg.

Thursday, October 22, 1931

THE BAPTIST RECORD

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with Concord Baptist Church Wednesday and Thursday after the first Sunday in October, 1932.

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OYSTERS
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(Felix J. Underwood, M.D., State Health Officer)

With the coming of cool weather, many people look forward with joy to the appearance of oysters on the menu. This is a seasonal food that has long been looked upon as an appetizer or as an adjunct to a complete meal. However, oysters, along with many other kinds of food, have been the subject of considerable nutrition research work, the result of which has been to indicate that oysters should be given more consideration as an article of diet because of their food value.

Oysters contain good quality protein which makes them acceptable as a change for steak, eggs, and other similar protein foods. They are rich in iron, an essential mineral needed in the diet. Nutrition research now shows that this iron is valuable in preventing anemia since oysters contain copper also, small quantities of which are essential to the fixation of iron in the blood. The iodine content of oysters is vastly higher than that of other fresh foods included in the normal diet. A more general use of oysters would therefore be beneficial in goiter prevention.

Oysters also contain vitamins A, C, and D. When eaten raw, the full content of vitamin C is retained. To insure the safety of oysters, the Mississippi State Board of Health and health departments in other States maintain sanitary supervision over the growing, handling, packing, and shipping of oysters. In order that the output of any plant may be accepted for sale or shipment, the plant must possess an unrevoked shipping certificate. To secure this certificate, it is necessary for the plant to comply with certain rigid sanitary requirements.

"Screen Every Home by 1935"

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BR

AN ENDORSEMENT

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Rev. G. W. Riley, Clinton, Miss.
Dear Bro. Riley: I want to endorse your little book, "Stack-Pole Bible Study." It is certainly true to name. It costs only fifty cents, but I never got as much out of a book that cost five times as much. I want my people to have a copy in every home.

I hope you will continue to have it published.

Blessings on your great work.

G. W. Nutt, Pastor.

Lena, Miss.

—
BR

A small boy, leading a donkey, passed by an army camp. A couple of soldiers wanted to have some fun with the lad.

"What are you holding on to your brother so tight for, sonny?" said one of them.

"So he won't join the army," the youngster replied, without blinking an eye.



WHEN SISTER WENT TO SLEEP

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o

My Sister went to sleep, one day;
And when I came to wake her,
She would not come with me to play—

I tried so hard to make her.

I called her and I touched her hand—
It was so cold and clammy.
She would not even stir or stand,
And so I ran to Sammy.

And Sammy tried as hard as me,
But Sister kept on sleeping.
It was as strange as strange could be,
And set us both to weeping.

Then, dear old Doctor came along.
We called him in to Sister.
We told him something must be wrong,

She slept although we kissed her.

He bent above the little bed
Where she so still was lying.
He glanced at her, then shook his head,

And coughed and went to crying.

He told us she had gone to God,
Just like our baby brother.
The neighbors came and softly trod,
We had no Dad nor Mother.

They dressed our Sister up in white,
And covered her with flowers.
She looked most like an angel bright—
We stood by her for hours.

But, after while, they buried her
By Daddy and by Mother,
And I am most afraid to stir
A step away from Brother.

They all are gone but Sam and me,
And Sammy's just a baby.
It breaks my heart for this to be,
But God knows better, maybe.

I'll do my best for Sammy's sake.
I'll take the place of Sister.
If she could know, I think she'd wake,

So much, so much, we've missed her!

—David E. Guyton.

Blue Mountain, Miss.

—
BR

LEBANON JUNCTION, KY.

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We have just closed a wonderful meeting here. Bro. Joe Canzoneri, who is known as "The Singing Preacher", led in our singing. He also did the preaching. Bro. Joe is a good example of what the Lord can do for a man when the man is willing to be used by Him. Bro. Joe is one of our fairest and sanest evangelists. He makes the plan of salvation so plain that all can see it. He is as meek as a lamb, as fearless as a lion. He is as wise as a serpent and as harmless as a dove. Bro. Joe knows the weakness of humanity, he also knows the power of God as manifested in the lives of men and women who have been redeemed by the Blood of Jesus.

We have been greatly blessed by Bro. Joe's coming, and we are grateful to our heavenly Father that He sent him our way.

Our lives were revived. Twenty souls accepted Jesus as their Savior. They were baptized on Sunday afternoon. Fourteen came by letter. But one of the best features of the whole meeting was the fact that

about thirty backsliders came home confessing their sins.

Bro. Canzoneri has some open dates, if any church wants a sure enough God called man to sing or preach send for Bro. Joe at Jackson, Miss., Clinton Boulevard.

—Andy M. Tate.

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BR

REVIVAL MEETINGS

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It has been my privilege and joy to assist in six revival meetings since the 1st of June. First, I was with Bro. E. C. Hendricks at Stonewall, Miss., where I preached to large congregations for ten days. The interest was fine throughout the meeting. This was my third meeting with the Stonewall Church, and the church unanimously invited me to preach in the meeting next year.

The fourth Sunday in June I went to Holden, La., where I assisted Rev. H. T. Cornish in an eight days meeting. Here we had large congregations and a fine meeting. It has been my joy to help Bro. Cornish in several fine meetings. This was my second meeting with Bro. Cornish at Holden, La.

The second Sunday in July I went to Old Ramah Church in Franklin County, where I assisted Bro. L. C. Smith. This was the first church I served as pastor. Was called as pastor of this church while a student in Mississippi College. I have assisted in three meetings with this church and invited back for another.

The first Sunday in August I began a meeting with Montgomery Church, Lincoln County, Rev. W. C. Muncey pastor. Here we had large congregations and a great meeting.

Next came our meeting here at Southside Church in McComb, Miss., Rev. W. A. (Slick) Green of Meadville, Miss., doing the preaching. Slick Green is a great preacher and fine help in a meeting. We had a great meeting. There is just one (Slick) Green in captivity. My people here fell very much in love with him and invited him back for our meeting next year.

My next meeting was with Bro. Green at Roxie, Miss. Here we had fine congregations and a great meeting. There were 172 additions to the churches in these meetings.

I go to Oakman, Ala., for a two weeks meeting.

Fraternally,

—R. R. Jones.

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BR

MEETING OF SMITH COUNTY EVERY MEMBER CANVASS COMMITTEE

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The Smith County Associational Committee for the Every Member Canvass held its first meeting at Raleigh Friday afternoon, October 16, to lay plans for reaching every Baptist Church and every member of every church in the county.

A Director was selected in each church, and County Director, Wm. Lowry Compere, was instructed to get in touch with all those selected and get their consent to serve. Pastor L. G. Bassett will get in touch with all the pastors in the county, urging their full cooperation in the canvass. Mrs. J. T. Rainer, W. M. U. representative will enlist the cooperation of the W. M. U.'s, and Mrs. E. M. Lane, B. Y. P. U. representative, will enlist the B. Y. P. U.'s

Deacon E. B. Perry, Taylorsville, was made chairman of Speakers, and asked to send a speaker to every church in the county.

The committee decided to hold a "Baptist Enlistment Rally" at the Raleigh Baptist Church Sunday afternoon, November 8, at 2:30. At this time all the Church Directors together with their committees, will come together for a big mass meeting of instruction and inspiration. The program for this day has not been planned in detail, but it will include short talks by county pastors and leaders, a talk by one of our state leaders, and definite instructions as to how to proceed with the enlistment work in all the churches. The committee believes this rally will mean a great deal to the success of the enlistment program in Smith County.

MRS. J. T. RAINER,
Publicity Director.

Taylorsville, Miss.

—
BR

While the cost of living has been reduced, explains the Portland Express, we still experience the difficulty of getting a living, to which the Detroit Free Press adds, "Yes, a dollar will buy more than it would five years ago, but, dollars were common then."

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BR

"Your office is as hot as an oven," said a client to his lawyer.

"So it ought to be. I make my bread here."

NEW SOUTHERN BAPTIST HANDBOOK 1931

By
E. P.
Alldredge

75c



In addition to features of former editions, the 1931 Handbook contains an informing summary of the work of all Southwide agencies. Part I features the new program outlined by the Promotional Committee, which makes this issue a campaign document. Chapters in Part I: The New Program of Southern Baptists, Outstanding Advantages of the New Program; The Forces and Resources of Southern Baptists; Urgent Reasons for Pushing the New Program; The Stewardship Obligation of Southern Baptists.

POINTS FOR EMPHASIS 1932

By
Hight C.
Moore

35c



This fifteenth edition of Dr. Moore's annual, popular, vest-pocket commentary on the International Sunday School Lessons, contains, in addition to former helpful features, "Bible Heart Throbs," designed to deepen the devotional life, and given under such topics as Love, Faith, Courage, Joy, Wisdom, Prayer, Worship and Scripture. Readers of former editions will eagerly await receipt of the 1932 edition. Those who have never used this commentary will want to begin with the 1932 publication.

BAPTIST BOOK STORE
502 East Capitol St.,
JACKSON, MISS.

Thursday, October 22, 1931



Baptist Student Union

President, W. O. VAUGHT, Miss. Col.

Vice-President, MARGARET GULLEDGE, Miss. Woman's College

Address all communications to Box 1087, M. S. C. W., Columbus, Miss.

Secretary, LUCILE RAY, Blue Mtn.

Treasurer, FRANK BAILEY, A. & M.

Reporter, LAVONNE REEVES,

M. S. C. W.

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Conference days are almost here. It is hard to wait, but the days are slipping by. Soon we'll be driving into Jackson full of pep, wanting to get all from the conference that there is to get, and wanting to give all to it that we possibly can. Until then—adios!

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A reception was given during the first week of school and this served to acquaint the new girls with the B. S. U. Association.

Sunday, Sept. 20, Sunday School and B. Y. P. U. organizations were completed with the entire student body enrolled in the seven classes of Sunday School and 130 members enrolled in the seven unions of B. Y. P. U. We feel that these organizations will do great work in training the girls on our campus this year. The Y. W. A. enrollment is 115.

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Miss Noailles Murphree of Sumner, a student of Dramatic Arts, directed the play. She was assisted by Misses Margaret Gulledge and Jeanette Lawrence.

**GLADYS MILLS,
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It is a commonly accepted idea that only those who do not belong to the church; those who indulge in gross sinful practices, are lost. Religious census' are taken and only non-church members are listed as prospective material.

Such characters are usually lost, it's true; but there is another class of people that the average evangelist seems to overlook. They are church members, pious, gentle, kind, polite and even zealously religious, whose condemnation is just as certain as a base sinner. And another thing about them is, they are not necessarily hypocritical, but in lots of cases they are honestly deceived. Saul of Tarsus was one of them. He was zealously religious, but lost. Cornelius the centurion was another. The Pharisees and a great many Hebrews were of the same class; for we find the apostle Paul grieved and pouring out his heart to God for them with words like these: "Brethren,

my heart's desire and prayer to God for Israel is, that they might be saved. For I bear them record that they have a zeal of God, but not according to knowledge. What was the matter with the religious zeal of Saul of Tarsus? What was wrong with devout Cornelius? What was the trouble with Israel, that they were lost? Here it is, all in a "nugget": They were ignorant of God's righteousness, "and going about to establish their own righteousness."

Saul of Tarsus was seeking God some other way than by Jesus Christ. Cornelius was seeking God some other way than by faith in Jesus Christ. The Israelites had, "not submitted themselves unto the righteousness of God." Why? Because they did not know that, "Christ is the end of the law for righteousness to every one that believeth." They sought it not by faith, only, but as it were by the works of the law. "For they stumbled at that stumbling stone." All Catholics, and the majority of protestants, are ignorant of God's righteousness and going about to establish their own righteousness. How do I know? I know it because in the third chapter of Romans we are told explicitly what the righteousness of God is. It is not the righteousness of the law. It is not the righteousness of doing things; it is not the righteousness of obedience to any kind of commandments, rituals, or anything else, whether written in the Old Testament or the New Testament: But, it is, "The righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference." "But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness." So all religious people who do not believe this doctrine of our Lord Jesus Christ, but who persist in having a part in their own salvation, by obedience of any kind, to any kind of law, either in order to be saved or else to keep saved after once being saved are ignorant of God's righteousness and lost, equally with the gambler, the whore-monger, the murderer, the thief, the "bootlegger" or any other kind of sinner. And that being true let's not forget when we take a religious census that there are as many lost church members as there are those on the outside of the church. "For there is no difference." All people are lost, except those who have trusted the Lord Jesus Christ for their eternal salvation.

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Two women were seated in a street car discussing their favorite opera, and as the conductor advanced to take their fare, one of them, handing him her fare remarked: "I simply adore Carmen."

Blushing to the roots of his hair, the embarrassed conductor replied, "Try the motorman, miss. he is a single man." —Ex.

ber 22, 1931

The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME LIII

JACKSON, MISS., October 29, 1931

NEW SERIES
VOLUME XXXIII. No. 44

DON'T FORGET THE Sunrise Prayer Meeting

WHICH SHOULD BE HELD, AS FAR AS POSSIBLE, IN EVERY
MISSISSIPPI BAPTIST CHURCH

Sunday Morning, November 1st

TO PRAY FOR ALL OUR WORK AND ESPECIALLY FOR OUR

Education Cash Campaign

All our churches are over-burdened; we cannot shift our responsibility; each must do his best. Appoint "Larger Gifts" Committees; distribute envelopes in Sunday school; give sacrificially; trust God for Victory!



We are informed that Dr. Louie D. Newton, of Atlanta, has declined the position as Secretary of the Foreign Mission Board, to which he was recently elected.

—BR—

Pastor J. A. Barnhill was taken ill during the meeting in the Main Street Baptist Church, Hattiesburg, and carried to the hospital. We hope he will soon be back in better condition than ever.

—BR—

The Association Press of New York, 347 Madison Avenue, has recently issued a book consisting of three lectures by Dr. Edwin McNeill Poteat, jr., the title being "Coming To Terms With The Universe." These three lectures were delivered to young men of the student class under the auspices of the Y.M.C.A. The three lectures deal with "Coming to Terms with the Physical Universe," "Coming to Terms with the Moral Universe," and "Coming to Terms with the Unseen Universe." It is an effort to approach the subject and the young people from the present day mental attitude. The treatment is thoughtful and stimulating. The first chapter seems the best and the last chapter is a bit disappointing, as are most efforts to accommodate the truth to special classes or conditions. All people's problems are the same at heart. Students are not essentially different from day laborers. We are both, have lived with both and dealt with both. A foreword is written by Wm. Lyon Phelps, and preface by W. D. Weatherford.

The simultaneous revival campaign conducted by the Baptist churches of Louisville, Ky., closed last Sunday night. There were probably 1200 additions to the churches. On Friday night the number had reached 1012, with two of the best days to be reported. There was a total attendance of 96,000. Brother D. A. McCall says that the noonday speakers in the union services were Drs. Hamilton, Ham, Philips, Daniel and Porter. Dr. W. W. Hamilton was with Pastor Estes in West Broadway Church and reports 95 added to this church.

—BR—

SUNDAY SCHOOL ATTENDANCE OCT. 25	
Jackson, Calvary Church.....	841
Jackson, Griffith Memorial Church.....	437
Jackson, Davis Memorial Church.....	344
Jackson, Parkway Church.....	175
Jackson, Northside Church.....	75
Jackson, East Side Church.....	36
McComb, First Church.....	536
Brookhaven, First Church.....	550
Columbus, First Church.....	744
Laurel, First Church.....	526
Laurel, West Laurel Church.....	406
Laurel, Second Avenue Church.....	289
Laurel, Wausau Church.....	74
B.Y.P.U. Attendance October 25	
Brookhaven, First Church	180
McComb, First Church.....	134
Columbus, First Church.....	252
Jackson, Griffith Memorial Church.....	137

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